

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

| | | |
|---|--|-----|
| ECCLIASTICAL AFFAIRS: | British Congregational Institute | 682 |
| "The Last Outwork of the Church" | Sketches from the Gallery | 682 |
| Mr. Leatham's Motion | On "Supernatural Religion"—Volume Third | 683 |
| Mr. E. A. Leatham on the Abuses of Church Patronage | LEADING ARTICLES: | |
| The Queen v. Hertford College, Oxford | Summary | 685 |
| The Burials Question | The British Fleet in Besika Bay | 686 |
| "The Priest in Absolution" | The County Franchise With the "Church League" | 686 |
| Modern Persecution of Dissenters | LITERATURE: | 687 |
| The Disestablishment Movement | Poetic Interpretation of Nature | 687 |
| Mr. Gladstone and Disestablishment | The Magazines for July | 688 |
| The Pan- Presbyterian Council at Edinburgh | The Handel Festival | 689 |
| Religious and Denominational News | The County Franchise and Redistribution of Seats | 690 |
| COLLEGES AND SCHOOLS— | Epitome of News | 690 |
| Cheshunt College | Miscellaneous | 691 |
| Hackney College | Births, Marriages, and Deaths | 691 |
| Regent's Park College | Advertisements | 691 |
| Rotherham College | | |

Ecclesiastical Affairs.

"THE LAST OUTWORK OF THE CHURCH."

WE thought we had done with the long-lived Burials Question, for the present at least. But the conference of the members and friends of the Church Institution last Wednesday is too tempting a theme to be ignored. That society was fairly entitled to come to the front on this subject. It has done a great stroke of business by obtaining the signatures of 13,000 clergymen to the remarkable "no surrender" declaration upon which we have already commented. It is true that the House of Lords did not show any deference to that clerical manifesto, which was got up with a view to exercise a decisive influence on its vote, and it might possibly have been withheld had its concoctors foreseen that, after a month's interval, and in the teeth of a strong Conservative Government, their lordships would endorse Lord Harrowby's clause, previously rejected, by the decisive majority of sixteen in a crowded House. But the Church Defence Institution is nothing daunted by this unprecedented and ominous event. It has coerced the Government if it has failed to win the Peers, and is quite ready to stand in the breach and to head the forlorn hope. Its mode of procedure is not, perhaps, the best adapted to advance its object. The House of Lords has been often enough condemned by Liberals for its obstructive Toryism. But there is something refreshing in the novelty of abuse being heaped upon its head for an unexpected display of liberality. That august assembly, it was declared last Wednesday, by the champions of Clericalism, had made "a sheer surrender"; "the governor of the fortress had surrendered the citadel"; the vote on Lord Harrowby's clause "had gone through the country like a shot"; the conduct of the House of Lords "exhibited an inversion of its usual character"; and the Primate had vied with the Peers in betraying the Church. These are not the hysterical complaints of vulgar Radicals, but of Church dignitaries and a noble duke more clerical in his views than many of the clergy. We are quite used to such choice epithets as that used by one of the speakers when he spoke of "malevolent Dissenters and political mountebanks," but we hardly expected to live to see the day when the lay peers and an archbishop to boot would be thus railed at. This outcry, if it has no other effect, reveals the militant

clergy as an ecclesiastical caste, who value their exclusive privileges far more than that spirit of conciliation which even the House of Lords has declared to be indispensable.

There wanted but one thing to give completeness to this rash demonstration. That is to be found in the first resolution: "That the union of Church and State is threatened by the present position of the Burials Question," which was actually moved by so considerable a person as the Duke of Northumberland. His brother peers, with wise forecast, have declined to make the churchyard the first line of defence for the Establishment, and the Archbishop of Canterbury lately warned the clergy that the continuance of the Burials grievance was a serious peril to the Church. It is not for us to decide between these high authorities. The Primate may speak the language of an astute ecclesiastical statesman, but the duke is the mouthpiece of 13,000 clergymen, who declare through him, and imply in their declaration, that the union of Church and State is involved in their claim to a monopoly of the parish burial-grounds. If that, indeed, be the case, then the Liberation Society can claim that the House of Lords is on its side!

There seemed, however, a consciousness on the part of some of the speakers at this remarkable indignation meeting that they were taking up a somewhat invidious position; and it was accordingly suggested that there should be a lay as well as a clerical declaration. Indeed, the more moderate *Guardian* has not failed to discover that the reputation of the clergy will suffer by raising a selfish class cry. The clamour of vested interests never wears a dignified aspect in the eye of the nation. But the difficulty of interesting the laity in the present demand for the preservation of a clerical monopoly is enhanced by the lay peers having pronounced their emphatic condemnation of it. The clergy of the Established Church have never before occupied so unfortunate a position. When the heads of the Church and a majority of the House of Lords have on this question gone over to the side of the Liberal party and the Nonconformists, their case looks desperate. They must needs make haste with their lay declaration. And if it should turn out that the great body of Churchmen are indifferent on the subject, or are glad to see the arrogant claims of a sacerdotal clergy rebuked, and its privileges curtailed, even the alliance of a Tory Government will not avail to save them from ultimate defeat. We should have thought the time ill-chosen for summoning the laity to the rescue when clerical rebellion and Romish practices and the use of Manuals for Confession are awakening the indignation and disgust of Englishmen throughout the length and breadth of the land.

It is not often that we are able to agree with Canon Gregory; but this militant clergyman shows that he comprehends the situation when he bitterly remarks that, "the interests of the Church" having been deserted by its natural defenders, the time has come to consider whether "it would not be wiser to make terms with the enemy than to rely on friends who had betrayed them." There is something almost pathetic in the despair of this once vigorous defender of "Church interests." Church-rates are gone, the Universities have been secularised, and primary education has been divorced from the clergy; and now "the last outwork

of the Church is threatened." They have been cast off by the Lords—"Can they trust the Conservative members of the House of Commons?" The very question implies a grave doubt. The Canon's last hope is that the clerical monopoly of churchyards may be made an electoral test question! In respect to school-board contests, the rev. gentleman has shown that he is not a very safe political guide. Without, however, expressing our own opinion, we may set against his advice that recently given by the Archbishop of Canterbury, who implored the Government to settle the Burials Question, lest it should remain open, and damage their prospects at the next general election!

The Church Institution and its 13,000 clients have chosen their own ground. But for their unfortunate declaration this long-standing controversy, which has inflicted immeasurable damage upon the Established Church, would probably have been closed. Although the principle for which they have all along contended was not fully recognised in Lord Harrowby's clause, Nonconformists, for the sake of a speedy and pacific settlement, forbore to protest against it, and are now free to take up their original position. The Government have rejected the opportunity of accepting what the two archbishops and a majority of the peers have pronounced to be an equitable settlement of the Burials Question. The clerical alliance may be of great value to a Tory Government, but it will not serve them much when the nation is on the other side. The Established Church, that is the clergy, will suffer more from this distinct and invidious line of demarcation having been distinctly drawn, than from the assaults of external foes. Englishmen have never shown any liking for a militant political Church, and their dislike of so disturbing an element in the life of the nation will be intensified when they see ecclesiastical fanaticism aroused to perpetuate parochial bitterness around the open grave, spite of the unprecedented rebuke of the House of Lords. The country is being taught in the most emphatic way what are the consequences of investing a clerical corps with exclusive privileges, and the advocates of disestablishment owe a debt of gratitude to the Church Defence Institution, and its clerical supporters, for their useful co-operation.

MR. LEATHAM'S MOTION.

MR. LEATHAM has done good service in calling the attention of Parliament and the public once more to the buying and selling of sacred offices in the Church. He well remarked that injustice is done to the opponents of the Establishment principle when it is supposed that they must necessarily desire to see abuses and scandals as rife as possible in the Church, in order that the public indignation might be roused against an institution in which such things exist. Without assuming any superhuman purity of motive on the part of Liberationists, he showed that their policy did not in the least favour any such misanthropic feelings. Disestablishment might conceivably be secured either by the external pressure of opinion, or by producing a sounder state of feeling and a healthier condition within the Church; or, finally, by a combination of both processes. Now, as the second method is much more likely to succeed than the first, and a combination of

the two more so than either by itself, not only good feeling, but policy, prompts us to desire the internal reform of the Church as well as the growth of external opinion. As Mr. Leatham observes, such reforms as the abolition of the sale of livings are either possible or impossible. If they are impossible, then an argument of unanswerable force is put into the hands of those who maintain our views—an argument which must more and more convince the earnest-minded amongst the clergy themselves. If, on the other hand, such reforms are possible, they ought to be effected; and, just in proportion as they are brought into operation, they will so assimilate the condition of the Established Church to that of the Free Churches, that the legal and constitutional distinction between them will no longer be tolerable or practicable.

Such was Mr. Leatham's defence of himself and his coadjutors against the charge of insincerity or affectation in bringing forward a motion for the removal of Church abuses. But if the Ministry believe, as we suppose they do, that Church abuses are the stock-in-trade of Liberationists, they surely took a very inconsistent course in paring down Mr. Leatham's open, bold, and manly resolution to the piece of empty sentimentalism which they consented to adopt. The resolution stated that "remedial measures of a more stringent character than any recently introduced into this House are urgently required"; and Mr. Herbert, with a true sense of the only means that can temporarily prolong the life of the Establishment, seconded Mr. Leatham. The reference of course was to the bill of the Bishop of Peterborough, which came down to the Commons in an emasculated form, and fell through because it was manifestly not worth the severe conflict that vested interests were prepared to wage. The Government, however, would allow nothing more to be resolved than: "That it is desirable to adopt measures for preventing simoniacal evasions of the law to check abuses in the sale of livings in private patronage." It will be observed that they thus refuse to condemn the sale of church offices in itself. They only desire to provide that such sales shall be more decently conducted. But they fairly commit themselves to a promise to bring in a bill which shall at once permit the sale of livings and prevent simony. Their worst enemies could not impose upon them a more hopeless task. Mr. Leatham achieved no small triumph in obtaining such a virtual promise from the Ministry; and under the circumstances we are not disposed to agree with the criticisms passed upon him by some leading Liberals for consenting to the amendment which was unanimously adopted.

In any age of strong and uncompromising belief in the New Testament; in any age of spiritual life, whatever might be the source of its inspiration; the facts adduced by Mr. Leatham in the latter portion of his speech would arouse indignation and horror. Here is an office of the most solemn responsibility, fitness for which is determined mainly by moral and spiritual character, and appointments to which therefore ought to be entirely free from the slightest breath of a suspicion of any mercenary considerations whatsoever; and out of some thirteen or fourteen thousand of such positions in England we find some seventeen hundred actually in the hands of professional agents for sale. Further it is alleged and not disputed that if the private lists were examined, "it would be found that there are at the present moment some two thousand livings for sale or exchange, being about one fourth of the whole saleable patronage of the Church." In the advertisements which set forth the advantages of the bargains to be obtained, the office of the Christian pastor is assumed as a matter of course to be simply and solely an object of worldly ambition, to be desired only for the pecuniary, social, and sporting advantages it will bring. Lightness of duty, beauty of residence, fishing streams, good hunting grounds, and the presence of aristocratic society in the neighbourhood—such are the attractions held

out to enhance the price of successorship to the apostles. And as if to emphasise the exclusively mercenary character of such appointments, the sale is often effected by the rude process of public auction, in which no note can be taken, even indirectly, of the fitness or unfitness of the person on whose behalf the purchase is made; the only condition being due payment of the stipulated price. It is to no purpose to say that any direct purchase of an appointment by the candidate himself is prohibited; for we hold that any sale either of the power to present, or of the chance of next presentation is from a moral point of view as clearly simony as the direct acceptance of money for a title to orders. But even were it not so, it is well known that the flimsy distinction between legal sales and simony as known to the law is evaded with the greatest facility, and apparently without the slightest compunction of conscience. The existence of so glaring a wrong—so shameless a defiance of all New Testament doctrines concerning the Church and its offices—is a terrible satire upon the alleged revival of religion in our day, and especially within the Church of England. Is it possible that men can really believe, as they say they do, in a living Lord who is with His Church even unto the end of the world, when they thus insult Him by the obtrusion into the most sacred offices of that Church—of men whose only qualification is their connection with a family willing to pay five or ten thousand pounds for their appointment? Can they be conceivably sincere in the notion that a real cure of souls, a privileged responsibility to heaven, the gifts of the Holy Ghost, and even power to forgive sins, are all carried in a wealthy father's purse? There is no use in disguising the fact that such a monstrous contradiction between profession and practice implies a widespread and deeply-seated scepticism as to the whole supernatural claims of the Church as a Divine institution. It works well, say the Erastians; it keeps up the social status of the clergy, it gives some guarantee of a University education, it makes clergyman and gentleman synonymous terms. Be it so. But such are not the supreme qualifications demanded by the New Testament for ministers of the Word. This worldly conception of the office of parish priest is not that which is laid down in the Prayer-book. If the system works well, alter the Prayer-book to suit it, and let Parliament authorise a new New Testament in which wealth, social status, and gentlemanly culture are laid down as the real qualifications of the ministry, while the means by which they are secured are altogether indifferent. But to maintain both New Testament and Prayer-book, while ostentatiously persisting in a practice that is an offensive satire on both, is a piece of national hypocrisy involving the gravest dangers both to religion and morals.

MR. E. A. LEATHAM ON THE ABUSES OF CHURCH PATRONAGE.

As stated in our last number, Mr. Leatham moved the following resolution on this subject in the House of Commons on Tuesday, June 26:—

That in view of the prevalence of simoniacal evasions of the law and other scandals and abuses connected with the exercise and disposal of private patronage in the Church of England, remedial measures of a more stringent character than any recently introduced into this House are urgently required.

The following is a full report of the speech of the hon. member in moving the resolution:—Mr. Speaker,—Perhaps, sir, it may excite surprise that any one who is known to be opposed to the principle of an Established Church, should trouble himself about reforms, the introduction of which is often regarded as the better alternative of disestablishment, a very common notion perhaps being that we should prefer to see scandals and abuses as rife and rampant in the Church as possible, in order that public disapprobation may be the more vehemently excited against an institution in which such scandals exist. But I venture to think that those who thus judge our motives have scarcely done justice to them, and certainly they have not penetrated our policy. No doubt we desire to see disestablishment, but we desire to approach it not solely or chiefly through external agency, but by

producing what we conceive to be a healthier condition and tone of feeling inside the Church. Now these great reforms are either possible or they are not possible. Either event must in my humble judgment advance our views. If it be found that they are impossible—If, with every disposition to introduce them on the part of Parliament and of the Church—these abuses are found to be so built into the system that they cannot be removed without bringing down the whole fabric, what an argument such a discovery will leave in our hands. If on the other hand it be found possible to introduce them, just in proportion as you succeed in doing so, will you cause the Church to assimilate to the free churches around her, and will you weaken and lower the barriers which still separate her from a state of entire freedom. Now, sir, it cannot be said, that in bringing forward this motion, I have shown any of the impatience of a fanatic. I have waited until the reforming zeal of the whole bench of bishops has evaporated, and until it is evident to the comprehension of everybody that if their reforms are to be introduced at all, the initiative must be taken by those who, if not so jealous of the honour of the Church, are at least a little more hopeful as to the possibility of indicating it. (Cheers and laughter.) Nor, sir, because this is the motion of an outsider, is that any reason why those who sympathise with its object inside the Church should hesitate to support it, and, in fact, accept the challenge which I now make to them, and take it off my hands; especially as I shall content myself with laying bare the extent of the evil, and shall leave it to those who have the right to prescribe, and indicate the nature of the remedy. (Hear, hear.) This is not because I have arrived at no conclusions of my own, but because the loud professions of the recognised physicians of the Church demand that the prescription should not come from one who belongs to quite another faculty. And I have other reasons. If I were to state what I think ought to be done with the proper attention and detail, I must make a much larger demand upon the indulgence of the House than I have any right at this hour to expect; indeed it may fairly be doubted whether, when this question has once passed out of the present stage, which I take to be purely preliminary, it ought to remain for an hour in the hands of any private member. It is the Government alone which can deal with it effectually, and one reason why I do not propose even to sketch what I think it would be well to do, is because I am anxious not to seem by this motion in any sense to tie the hands of Government. My desire is to draw from the right hon. gentleman, the Home Secretary, the declaration that he is prepared, when a fitting opportunity arises, to devote to this subject some of the attention and ability which he has devoted to it already, and at the same time to draw from the House an expression of opinion which may fortify him in the resolution to deal with it more effectually than it was proposed to be dealt with by the abortive bill of 1875. (Hear, hear.) And now, sir, as to the extent of this traffic. Mr. Day, for seven years secretary to the Bishop of Rochester, laid before the committee of the House of Lords a tabular statement, containing some particulars of the advowsons and next presentations which were offered for sale in the columns of the *Ecclesiastical Gazette* in the months of January, 1872, 1873, and 1874, the month of January being selected because it afforded a fair average for the rest of the year. I find from this statement that in January, 1872, 88 livings were thus offered; in January, 1873, 89; and in January, 1874, 108. But do not let the House imagine that this monthly exhibition of spiritual bargains gave any adequate notion of the number of livings actually in the hands of agents. A friend of mine who is well known to several members of this House, who has made a special study of this question and contributed a series of extremely able letters upon it to a prominent member of the provincial press (the *Manchester Examiner*) calculated three or four years ago from a careful comparison of the printed systems of Church preferment, that at that time nearly one-fifth of the whole saleable patronage of the Church was up in the market for sale or for exchange, and that if all the advertising agents were as successful in the transaction of business as one of them, Mr. Emery Stark, was recently shown to have been, the whole Church might be turned over in a commercial sense in thirteen years. Now I have had the opportunity of verifying this gentleman's statements. Through the kindness of friends I have made quite a collection of recent issues of these periodically printed registers. I find that eight agents who advertise in the *Ecclesiastical Gazette* give particulars, either in the advertisements themselves or in the registers which they advertise in the same journal, of sixteen hundred and seventy-six livings selected from their books, and that if we add to these the number of benefices which one of their agents informs us that he has upon his register at home, we arrive at the enormous number of two thousand three hundred and eighty-three as that of the livings offered for sale or exchange through recognised agents. The agent to whom I have just referred states that "advertisements are little resorted to; they are open to great objection, and it is an established rule of the office to abstain from them as much as possible." So he prefaces a list of 193 benefices or next presentations for sale by the intimation that he has upwards of

1,000 or his books. He also informs us that it was held by a very eminent prelate lately deceased that you might just as well call the buying and selling of a vacant living magic as call it after the folly of Simon Magus." Now, perhaps, it may be said that the eagerness to get rid of this kind of property is such that patrons often employ more than one agent; so that these lists contain duplicate advertisements. But I may observe that in the numbers which I have given, I have not included (except in the case of one agent) what are termed "private instructions." These are only shown to purchasers who have their hands already in their pockets, or who wish to give to this species of profligacy all the piquancy of an assignation in the dark. The agent alone informs us that he has sixty of these private instructions on his books, and another, who only advertises particulars of four livings states that he has preferment on hand in almost every county in England. We may fairly, then, assume that at least 2,000 livings, or nearly one-fourth of the whole saleable patronage of the Church, is in the market for sale or exchange. Now it has been asserted that some of these are bogus advertisements. My friend, to whom I have already alluded, has tapped these lists all over to test them, and he has not discovered a single bogus advertisement. The other day, for a moment, it seemed that he had done so. Having identified one of the livings, he wrote to the *Manchester Examiner*, stating that the Rev. J. Ray, both patron and incumbent, was offering by private treaty his living of Ashton-upon-Mersey with immediate possession. Immediately there was immense indignation among this gentleman's friend, at Ashton. A correspondence ensued, as it seems to me, little creditable to those who took part in it. Its object appeared to be to lead the public astray, for it turned out that the utmost the reverend gentleman could say, after a hasty visit to London, the object of which could only be surmised, was that "the living was not now on sale." Now, Sir, let us look at these advertisements to see whether there is anything in them to indicate the spirit in which this traffic is carried on. Is there anything, for example, to indicate that the responsibilities which are thus changing hands for money are some of the most solemn which any man can undertake? Or is the whole phraseology that of the merest and coarsest speculation? Sir, ever since I can remember, and long before, there has been more or less of controversy in the Church with regard to disputed points of dogma and ritual. What traces has that controversy left on those lists. Mr. Cox, of Belper, whose name is well-known in connection with his candidature for Parliamentary honours, collected and analysed four hundred of these advertisements. In fourteen only did he find any mention of what are technically termed news. In four a High-Church incumbent would be proposed; in ten a Low-Church incumbent. One patron had a soul above all such considerations. "High-Church," he says, "but Evangelical, would do for this parish." In 107 out of the 400 there is mention of "good society," in some it is described as "very choice," in others as "real county"; in one there can be no doubt about it, for we are told that "there are five gentlemen's residences in this parish," and that in one of them is to be found a live baronet and in another an actual admiral. (Laughter.) Another parish is eligible for a double reason, "good society and no squire." (Renewed laughter.) In 53 the scenery is extolled. The clergy would seem to be curious about stabling. In five there is stabling for five horses, in four for six, in one for seven, and in one for eight. Ample justice is done to the sporting propensities of our spiritual guides. Fishing has always been an apostolical pursuit. (Laughter.) In thirty we have good "fishing," in nine "shooting," in six "hunting"; while in three the successor of the apostle has to be content with such modest excitement, as is to be found in the use of the pea rifle. They have only rookeries to offer. (Much laughter.) But the baits which are evidently the most reliable are those which suggest a very limited sphere of usefulness or very early possession. Thus, "population under one hundred, duty nominal"; "almost a sinicure, single service and no school"; "no cure of souls, incumbent seventy-seven and non-resident"; "population 1740, duty only on every alternate Sunday," but "stabling for five horses and income 800l."; incumbent about eighty, in a very precarious state of health"; "annual value 1,800l., incumbent" (the advertiser) "aged fifty-eight but he is, it is believed, in a very bad state of health." (Much laughter.) A friend of mine received the other day an advertisement of a living for sale, accompanied by a memorandum which informed him that if he wished to buy he must reply by return, "as the incumbent was dying." He delayed doing so for a few days, and he was then informed that the incumbent was dead. "Immediate possession" is constantly advertised. I have a "Monthly Register of Church Preferment for sale," published by Mr. Bagster for February last, which contains ninety-four advertisements, and in fifty-seven of these "immediate possession is guaranteed." Well, but, Sir; this great business is not always confined to retail. It sometimes assumes wholesale proportions, and livings are sold by the bunch. The cases of Stockport and Sandbach have been brought to my notice. Stockport was purchased by Mr. Symonds, a calico-printer at Manchester, seventeen or eighteen years ago, it having been offered by auction at Warren Bulkeley Arms along with twenty-four

public-houses, two beerhouses, and a brewery. (Laughter.) The incumbent was then seventy-one years old, but it was seventeen years before this bargain fell in, although when it did, Mr. Symonds had no reason to complain, for it carried with it the patronage of six other parishes. But not content with that, Mr. Symonds, the present incumbent, is endeavouring to upset the leases granted by his predecessors. Sandbach was purchased by a gentleman named Armistead, who put in his son in 1828. The son immediately instituted a suit for vicarial tithes against his parishioners, and so raised his annual income from 200l. to 1,600l., the living itself having cost 1,500l. But that is not all. As mother church it carries the patronage of five other livings, and in two of these are to be found gentlemen of the name of Armistead. I spoke a moment ago of auctions. Perhaps the climax of indecency is reached when the cure of souls is knocked down to the highest bidder. (Hear, hear.) Yet these auctions are of frequent occurrence. Perhaps the incumbent is growing very old and infirm, and the living, which is in the hands of agents, does not go off. The incumbent grows older and more infirm. You throw the living on the market for what it will fetch. On the 12th of this month the living of Broughton was offered at a public-house at Shrewsbury; on the 24th of last, St. Alkmund's, Derby, was offered at the Auction Mart, Tokenhouse Yard, together with the patronage of Little Eaton. I am told that the whole emolument of Little Eaton, amounting to 300l. per annum, is paid by the Ecclesiastical Commissioners. Well, Sir, so much for this trade. Perhaps some one will say, at all events, we know the worst, it is no longer on the increase. Is that so? Mr. Bridges, who from his associations may be termed an ecclesiastical solicitor, was asked this question by the Lords' committee: "Has the sale of advowsons increased very largely within your experience?" He replied, "very largely indeed." And Mr. Lee, who is secretary to many bishops, speaks in the same strain. Now, Sir, perhaps some honourable gentleman may say, "There is no doubt something very unpleasant and unsatisfactory in all this, but so far as you have gone you have not shown that there is anything disreputable and dishonourable." I venture to think that there is a good deal which is discreditable in what I have shown already, but I will promise to convince the most sceptical and fastidious person of this before I sit down. For example, if this be an upright and honourable trade, it is remarkable that we find some of those who are the most actively engaged in it, precisely the kind of persons which they appear to be. Lord Sydney Godolphin Osborne tells us that one of their agents was a few years ago prosecuted for libel before the bench at Worcester. He is the owner and publisher of the *Gazette*. "The defendant's counsel got out of this agent that his real name was —, and that he had good reason to change it. If you ask me, have I the slightest doubt in the world that he had been a convict, and that he had changed his name, I have no doubt of it, because the counsel put the question to him in open court, and he admitted it." Well, if the trade be pure, it flows through some singular channels, and through this particular channel it flows very freely indeed, because Lord Sydney Osborne laid before the committee a copy of this gentleman's *Gazette*, dated the month before he gave his evidence, viz., April, 1874, which contained particulars of 182 advowson, presentations, and exchanges. And now, Sir, I come to the most painful part of my task, I mean the evidence which identifies this traffic in great measure with simony, or with what is only not simony through fraud and evasion. Mr. Bridges, whom I have already mentioned as an ecclesiastical solicitor, was asked this question:—"Can you give me any notion as to the extent to which simoniacal transactions go?" He replied "I have no doubt whatever that they cover a very large area." He was asked again, "Are you aware that any evil exists with reference to the exchange of benefices?" He replied, "It is very often made the means of simoniacal proceedings, I believe." And Mr. Lee stated that "evasions of the law are almost universal." And no wonder, sir, when we remember the unhappy confusion into which the clerical conscience appears to have fallen upon this point. Mr. Bridges was asked this question with regard to the late oath against simony, "You think, it being a legal oath, persons not of a legal mind may not quite understand it?" "Yes," he replied, "such persons may be very much embarrassed; or else they may come to the conclusion, which I have often seen arrived at by clergymen, that the whole thing is an absurdity, and that they may get through the matter in the best way they can. That I know to be a very common state of mind." "Have you known instances of that kind?" "Yes, there have been many instances in which I have been fortunate enough to stop proceedings of this kind, and there have been other cases in which I have not been so fortunate, but in which proceedings have gone on in spite of every remonstrance." And with reference to a most rascally transaction, particulars of which are given in the Blue Book, he was asked:—"May I ask whether the clergyman who did this was generally regarded as a respectable man?" he replied, "He was a thorough gentleman by position, he was a man of good family, and there was nothing whatever against his character. He did not belong to any very earnest school in the Church." But what says Mr. Few? Mr. Few is probably known to half the House. He has practised in ecclesiastical matters for half-a-century.

"Practically you have had considerable difficulty in getting clergymen to understand the stringent character of the late oath against simony, have you not?" "Undoubtedly, even in the case of men of undoubted piety, and more particularly in the case of this oath, it is quite remarkable how dense they were in seeing what its tenor was, and I remember my father constantly dwelling upon this same point, that he had to read it over to them. These were men of undoubted piety, and yet they could not see that what they desired to do was against the oath." In fact, Sir, there is too much reason to fear that not only transactions of a simoniacal character, but blank simony, going to the length of the sale and purchase of a vacant living has taken place. For Mr. Dunning, who for twenty years has been secretary to various bishops, was asked this question, "You could not put your finger on a positive case (i.e., of a vacant living having been sold), and say that it has been done; but you believe that it has been done?" He replied, "I believe that it has been done." And for my own part, I can draw no moral distinction between the purchase of a vacant living, and the purchase of a living with immediate possession, which is a matter of almost daily occurrence. Again, Sir, the House is no doubt aware that, by a statute of Queen Anne, clerks in holy orders are prohibited from purchasing next presentations. Yet even this is evaded, for we have the authority of Sir Robert Phillimore and Mr. Dunning for saying that clergymen purchase advowsons, "subject to a scale." But perhaps the most frequent and most flagrant evasion of the law is when a living falls vacant, and, in order that it may bring a better price, the oldest and most infirm man who can be found is put in, and the living advertised with a glowing description of his age and infirmities. (Hear, hear.) Lord Sydney Osborne gave three instances which came within his personal knowledge. First, there was that of Spettisbury, in the diocese of Salisbury, where the incumbent died unexpectedly, and the population being 1,000 with two churches, a clergyman of the name of Basket was put in, a man of eighty years of age, and holding previously a small living, but licensed as non-resident on account of age and infirmity. Then he gave the case of Rongham, in Norfolk, with a population of a thousand, and an income of 800l., to which a man of between eighty and ninety was instituted. But the worst case was that of St. Ervan's, in Cornwall, to which a clergyman named Cox was presented, who was "barely able to sit up in a chair." When he was taken there for induction, he had to be supported up the aisle by two persons, jelly and wine, or wine and water, were given him at the reading-desk, he was unable to finish reading the Thirty-nine Articles, and he died before the sale could be legally carried out. Then, Sir, I may name the notorious case of Falmouth, a living worth 1,700l. a-year, which fell vacant a year or two ago, and to which a clergyman, aged about seventy-seven, was instituted, and the living immediately thrown upon the market. But I need not detain the House by citing instances of this kind, for there is no honourable gentleman who cannot recall similar cases. (Hear, hear.) Now, Sir, I suppose that it will be admitted upon all hands that a clergyman should be a man of good character? In everyday life we hear of physicians who devote their skill to some particular organ of the human frame. One man pounces upon your stomach, and another runs away with your lungs. Well, in clerical life we find something which is analogous. There are specialists there too, and one of the most skillful of these is the man who applies himself to your diseased reputation, and who keeps the bishop off your character. For example, the clerical convict, of whom I have spoken, having suffered in reputation himself, applies himself to the cure of those who are sufferers in the same line, and keeps a pocketful of livings for their relief. Lord Sydney Godolphin Osborne thus describes how he deals with one of these.—"Then a certain Mr. — was appointed; he was in many ways most objectionable. He at last got such a character that he resigned. Then he put in A. B. He and the clerical agent took the duty between them, the agent preaching; and the Bishop of Salisbury wrote to me that he had had more than sixty letters about A. B. At last his character became so obviously bad, that this agent moved him to the living of Q, where he prosecuted him for libel." Finally, another clergyman named S., who had been subjected to an inquiry under a commission, was instituted to this useful living, coming from the diocese of Norwich. Now, all the bishops in these cases were duly warned about what was taking place; but it seems that they were totally helpless to prevent the institution of these people, though they refused to countersign their testimonials, and we are expressly informed that this convenient living was not a donative. The Bishop of Peterborough, whose efforts in the cause of reform have been beyond all praise, delivered in 1875 a very powerful charge, in which he thus referred to this point. "Since I have been a bishop, I have been called upon to institute four clergymen, of whom one was paralytic; another so aged and infirm that, on the ground of his age and infirmity, he asked me for leave of perpetual absence from the important parish to which I had just instituted him; a third was a reclaimed drunkard, who was presented to a benefice, situated only a few miles from the scene of his former intemperance; the fourth had resigned a public office—sooner than face a charge of the most horrible immorality, the truth of which he did not

dare to deny to me. In each of these cases the facts were perfectly well known to the respective patrons. As regards every one of these, I was advised that I had no legal power to refuse institution." Now, Sir, I cannot pretend to-night to describe to the House all the genera of simony or quasi-simony. It is enough for my present purpose to describe a few of the chief species. "The difficulty is," as one of the witnesses naively remarked "that the persons interested want to anticipate the vacancy," and so they are driven into transactions which are illegal, or are only not illegal because the skill and experiences of centuries are resorted to in order to maintain the letter of the law, while its spirit is violated in every direction. Now, let us put side by side this state of the clerical conscience and of the conscience of patrons with the flourishing character of the traffic—a traffic which defies the ordinary fluctuations of trade; let us put the fact that "evasions of the law are almost universal," and that "simoniacal transactions cover a very large area," side-by-side with the circumstance that prosecutions for simony are absolutely unknown, that no such case has come into court for forty years, and that the bishops openly proclaim their utter helplessness in the present state of the law; let us group all these facts together, and then let me ask the House whether it is to say aye or no to this motion? (Cheers.) I ask devoted Churchmen whether, bearing in mind the amount of opposition which the Church has often to encounter, and the kind of criticism to which it is everywhere subjected, this is a state of things which they can afford to leave unchanged? Two or three years ago an attempt was made to change it, and, in order to justify the terms of my motion, I fear that I must detain the House a very few minutes while I sketch as briefly as possible the history of that attempt. (Cheers.) Now what was the Bill for the Reform of the Patronage Laws, which ultimately found its way into this House? Those who remember the incidents of its existence in another place—where it led the life of a pantomime—will agree that we may well ask. I have no doubt, Sir, that there is no member of this House who, in his younger days, has not amused himself by watching the transformations of a nimble little animal, which begins life as a transparent globule, and ends by becoming an expert swimmer and a prodigious jumper. The measure to which I refer went through precisely similar transformations; only, by a law of natural selection which would have puzzled Dr. Darwin, just in proportion as it approached maturity it developed backwards. (Laughter.) It began by jumping very high indeed, then its legs fell off and it became a tadpole; then its tail fell off and it became a mere globule of legislation, transparent and passive, and which you might pierce in any direction in search of the principle of vitality without finding it. (Laughter.) And in that shape it passed into the hands of my right honourable friend the member for Cambridge University (Mr. Walpole). It is no secret, Sir, that when the bill was originally mooted it was intended to embrace the prohibition of the sale of next presentations. That was the intention of the right rev. prelate who moved for the committee. It was the opinion of the great majority of the witnesses examined. But when the critical moment arrived, and the right rev. prelate who was in the chair (the Bishop of Peterborough) had submitted his draft report, all his episcopal brethren, save one—the same episcopal brethren, bear in mind, who, as the Archbishop of Canterbury informed us at a subsequent stage, regarded the prohibition of the sale of presentations "as vital to the bill if it were to be any real use"—I say all his episcopal brethren save one forsook him and fled, and the vital clause was struck out of the report. But the bill, as originally printed, still contained many important provisions, which, before it arrived here, had entirely disappeared. What remained? The bill abolished donatives. I wonder whether any hon. member regards that as a great achievement? I wonder whether many hon. members know exactly what a donative is? One of the witnesses called them "the cracked china of the Church," but I very much doubt whether they are the only infirm porcelain which that venerable edifice contains. (Laughter.) A donative is a benefice to which you may present without troubling the bishop, and which you may resign whenever you please. There are in all about a hundred of them, and as regards the use which the clerical agents may make of them, let the House remember that in the worst case of manipulation by an agent which I have related to the House, we are expressly told that the benefice so manipulated was not a donative. Then the bill abolished resignation bonds. That was simply to restore the law to the state in which it was before the year 1827. It provided publicity. The bishop was to keep a register of grants of advowsons. Is not the auctioneer's hammer publicity, and the two thousand advertisements? Then the bill declared the payment of interest upon the purchase money of an advowson illegal. As though any actuary could not calculate the value of the existing life, and deduct it from the principal. Finally, the Bishop was empowered to refuse institution for actual physical incapacity or when the presentee had passed the age of seventy-five. And what, Sir, must be the state of the law when new legislation is required to empower the bishop to refuse institution to a man who is so infirm that when he is once down upon his knees he cannot rise from them, or to withhold from a

raving lunatic the privilege of consoling us upon our deathbeds? (Hear, hear.) Let me say just one word upon the rights of congregations. (Hear, hear.) At the bill was originally drawn it was proposed to give to Englishmen some shadow of the privileges which you have given to every congregation upon the other side of the Tweed. The congregation was to have the right of challenging improper presentations, and the bishop was bound to attend to their remonstrance, and to try the case himself, or send it for trial before the ecclesiastical judge. But the clause was narrowed down to this, that if the congregation remonstrated they were no longer to be liable to prosecution for libel, and that was all. If incredible doctrines, if intolerable practices, were about to be thrust upon us in the person of the new presentee were we to have any right to remonstrate then? No, Sir, not so much as a whisper. (Hear, hear.) I am told that there are societies, the whole scope of whose operations consists in the purchase of advowsons over the heads of congregations, and the imposition of men of extreme views, who may think it their duty, and startle us by gymnastic services, or the exhibition of some Evangelical extravaganza. There was not a word in the bill which could save us from the machinations of men who club together, live, as it seems to me, for the propagation of the faith than for the propagation of faction. There was not a word in it which could trouble the calculations of those whose spiritual earnestness finds vent—I quote the words of a right reverend prelate—"lies in discovering the right man for the living than in discovering the right living for the man." This whole system of sale and barter, of commission agents and advertisements and auctioneers—this whole system of fraud and evasion—a system which is so shocking that one of the bishops tells us, "it cuts, as it were, into the very reason for the existence of a church at all," was to receive no sensible discomfiture from the cobweb legislation to which my right hon. friend was willing to lend his name. Sir, I ask my right hon. friend, and I ask the House, to take higher and firmer ground upon this question. (Cheers.) It is a House filled with Churchmen, and with those who wish well to the Church. Believe me, it is in no spirit of narrow sectarian jealousy that I speak. I regard the legitimate influence of the Church, as a great Christian and Christianising community, as an object of higher national importance than the equality of creeds before the law; and I hold that it would have been better for the Church, better for religion, better for common morality, if you had left this traffic in the dark, rather than that you should have poured this flood of light upon it, and then refuse to grapple with the facts? (Cheers.) Why, Sir, if this traffic were carried on with the ordinary purposes of commerce, there is no merchant or manufacturer in this House who would not scout a trade besmirched all over by fraudulent evasion of the law. (Hear, hear.) If it were a mere municipal appointment which was bought, you would send the man who bought it to prison. (Hear, hear.) If it were a mere civil or military appointment, what should we think of the nation which brought its honour to the hammer, and flung its fame and safety upon the market? But what ought to be our consternation, when we remember that the object of all this fraudulent barter is a responsibility the most solemn which can devolve upon any man; that these speculators are huckstering with the most awful names upon their lips, and that when this bargain is complete, with their hands stained and their consciences seared by fraud, they are commissioned by the full authority of the realm and take charge of the spiritual interests of the nation. (Cheers.) Sir, I well remember the speech which a right hon. gentleman, now a noble lord, Lord Selborne, once delivered in this House in defence of the Established Church. I remember that he closed it by a quotation noble and eloquent as the speech itself. He spoke of "the spiritual fabric of the Church" as "by the hands of wisdom raised, in beauty of holiness." I remember the cheers which greeted those words; and it is because in great measure I sympathise with them, that I claim from those who raised them a corresponding sympathy for the object of the motion. If it be true that your Church is "grand in holiness and beauty," then, for very shame, if for no higher motive, I ask you to condemn and to arrest the practices of those who, in the words of an olden and great poet,

Do traffic in the sanctuary, whose walls
By miracles and martyrdom were built.
(Loud cheers.)

THE QUEEN v. HERTFORD COLLEGE, OXFORD.

HIGH COURT OF JUSTICE, QUEEN'S BENCH DIVISION.
(Before Mr. Justice Mellor and Mr. Justice Lush.)

Decision was given on Friday in this long-pending case. As will be seen, it was against the college.

The Act of 1871 to "alter the law respecting religious tests in the Universities" declared "that it is expedient that the benefits of the Universities and of all the colleges and halls now subsisting therein, as places of religion and learning, should be rendered freely accessible to the nation," and that it is expedient that restrictions, tests, and disabilities should be removed under proper safe-

guards "for the maintenance of religious instruction and worship in the said Universities and the colleges and halls now subsisting in the same"; and it then enacted, "that no person shall be required to enable him to exercise any right or privilege which may be exercised by graduates, or to hold any office in any of the Universities or the colleges or halls now subsisting therein, to subscribe any article of faith," &c. By the interpretation clause this enactment was to include every fellowship, &c., and also any office the income of which is payable out of the revenues of any college, or which is held by any member of the Universities or of any college. It was upon this (it will be seen) that the question in a great degree turned, the question being whether the Act applied to fellowships afterwards created or endowed. At the time of the passing of the Act "Hertford College" as such did not exist, but there was a "hall" at Oxford called "Magdalen Hall;" but there had been a college called "Hertford College," which had been dissolved by Act of Parliament in 1805, and an Act passed to transfer the property of the college in trust, for the principal and members of Magdalen Hall. In 1874, however, three years after the passing of the University Tests Act, an Act passed which declared that fellowships were desirable, and "that it will conduce to the advancement of public learning and the welfare of the members of Magdalen Hall that a collegiate body by the name of Hertford College should be created, and that the property of Magdalen Hall should be transferred to it." This was accordingly carried out, and it was enacted,—"That all property which was before the Act vested in trust for Magdalen Hall should be vested in trust for Hertford College on the same trusts and subject to the same conditions as if it had been held for Hertford College." And power was given to make statutes for the new college, subject to the approval of the Chancellor of the University. It was further provided that the principal and fellows of the new college might from time to time vary the regulations and statutes and ordinances for the government of the college and the election of the fellows and scholars, provided that no such regulations, &c., should alter the trusts, intents, and purposes on which the property of the college was held, as already mentioned. The Act provided further that the principal and fellows may from time to time accept and hold such gifts and endowments as may be made to them for the endowment and establishment of fellowships, &c., upon such terms and conditions as may, with the sanction of the chancellor, be agreed on between them and the donors. At the end of the Act is a clause that nothing in it should be construed contrary to the Universities Tests Act, 1871. New statutes had accordingly been made, and these did not exclude Dissenters, but merely required as qualification for fellowships that they shall have passed all the examinations required for a degree, and that the governing body shall elect such persons to be Fellows as, after examination in such subjects as the governing body shall determine, they shall deem to be most deserving to be Fellows of the college, and best qualified to promote its interests as a place of religion, learning, and education. Since then some property had been given to the college to endow fellowships for the benefit of the Church of England, and these fellowships the governing body had declared to be restricted to members of the Church of England, and on this the present question had arisen. The governing body in 1875, in accordance with their resolution, had issued an advertisement to members of any Protestant Episcopal Church, inviting them to compete for one of the new fellowships, and to come up for examination for the purpose of an election to be held in December, 1875. A Dissenter had applied to the governing body to be admitted to examination, and they had told him that he could come up for examination, but that if he was first in the list he could not be elected; and on that he had declined to come up, and the governing body had elected a member of the Church of England to the vacant fellowship. Thereupon the applicant applied for a *mandamus* to the governing body to hold an election for the fellowship, on the ground that the election held was irregular and invalid, on account of the virtual exclusion of the applicant. The application was for a *mandamus* to examine the applicant, Alfred Isaac Tillyard, as a candidate for the vacant fellowship in the college, the election for which was advertised to be held on December 21, 1875, and to proceed to an election of a fellow pursuant to the statutes of the college. The application came before Mr. Justice Blackburn and the two judges above mentioned, and the first-mentioned judge was against granting it, but the other two were for it, and so it was granted, and to the *mandamus* the college made a "return," setting forth that in April, 1875, a certain person made a gift and endowment, which was accepted by the college, on the condition above stated—that it should be for members of the Church of England, and that the acceptance of it by the college had been duly sanctioned by the Chancellor of the University under the statute, and that the fellowship in question was maintained under that gift and endowment only. The applicant demurred to this as

an insufficient return, and thereupon the question was raised which had been very fully argued, whether the return was sufficient, or whether he was entitled to be accepted and examined as a candidate.

The Solicitor-General and Mr. Thesiger, Q.C., were for the College; Mr. Herschell, Q.C., and Mr. R. S. Wright were for the applicant.

It was contended on the part of the college that there had been no refusal to examine the applicant, and that he could not be elected as he had not been examined, and further that even if he had been excluded from examination, he had been rightly excluded, because none but members of the Church of England were eligible to the fellowship.

The court had taken time to consider their judgment, and that judgment was now delivered in favour of the applicant and against the authorities of the college, though it will be seen that the judges gave opposite judgments on somewhat different grounds, Mr. Justice Mellor being of opinion, apparently, that it is not allowable now to found a Church of England endowment in any of the Universities; Mr. Justice Lush basing his judgment rather on the particular terms of the Hertford College Act and statutes. But they both arrived at a result adverse to the restriction in this case.

Mr. Justice MELLOR read a written judgment to the effect above stated. The important question, he said, raised by the facts set forth is whether the governing body of Hertford College were justified in refusing to examine Mr. Tillyard as a candidate for the fellowship, which was founded and endowed subsequently to the Hertford College Act of 1871, upon condition that such foundation should be limited to members of the Church of England, &c. The applicant, Mr. Tillyard, who was a scholar at St. John's, Cambridge, and graduated in the Classical Tripos for 1875, and had passed all the examinations required for a degree in the University, but was not a member of the Church of England, or of any Episcopal Church, but was a Nonconformist, presented himself to the governing body as a Nonconformist candidate for the fellowship, being advised, as he alleged, that the restriction set forth in the advertisement to members of the Church of England was not in accordance with law, and he requested to be allowed to compete for the fellowship, notwithstanding such restriction. He was informed that the election would proceed on the terms of the advertisement, and that he might be examined, but that he would not be elected. I was surprised to hear it gravely argued as an answer to the *mandamus* that the governing body had not refused to examine him. It would have been better to raise the important question at issue without having recourse to such an objection, which I think is now too late. It is certainly an idea which borders on the ludicrous, that Mr. Tillyard might have been examined had he chosen to be so. It is idle to suppose that he desired to be examined except as a candidate for the fellowship, and it is clear that no offer was made to him of any examination with that object. A suggestion was made in the argument that the donor might withdraw his gift to the college, by which alone the fellowship could be supported, and this consideration was, it appears to me, wholly beside the question. The fellowship has been regularly established according to the statutes of the college, and with the sanction of the Chancellor of the University, and whether it will be fruitful in a pecuniary point of view is wholly immaterial. I proceed to deal with the question of law on which the sufficiency of the return must depend. The learned judge then stated the statutes already set forth, and proceeded:—While, he said, the University Test Act, provided for the removal of tests in all existing foundations, the College Charter Act of 1871 (which provides that such charters shall be laid before Parliament) provided abundant security that in any grant for the foundation of the new college the policy of Parliament should not be reversed or affected. It was conceded that as long as Magdalen Hall continued it would have been governed by the University Tests Act, and that it was so governed until the passing of the Hertford College Act of 1874; but it was contended that when Magdalen Hall was transformed into Hertford College it was set free from the provisions of the Universities Tests Act, so that in the result Hertford College, being in point of law a new creation, is freed from the provisions of the University Tests Act, and not being a new college within the College Charter Act, is not prevented from accepting new endowments containing the same restrictions, tests, and disabilities which were swept away by the University Tests Act, and, indeed, it was contended that there was nothing in the state of the law to prevent new endowments so restricted from being accepted by any colleges and halls which were in existence when the University Tests Act passed. Now, that Act includes fellowships, and though it was contended that it is restricted to fellowships then existing, and the income of which was then payable out of the revenue of the college, I think that such a confined interpretation inconsistent with the object of the Act. But then there is the principal enactment as to tests, and it would be difficult to imagine words more clear and comprehensive and more calculated to effect the admirable object of the Legislature in rendering the Universities places of religion and learning "freely accessible to the nation." It is not denied that Magdalen Hall at the time of its transformation into Hertford College was subject to the provisions of the University Tests Act; but it

was contended that by the use of the words "now" and "now subsisting," and similar expressions, it is shown that it was intended to be limited in its operation to the existing colleges and endowments. But it appears to me that it could never have been intended by Parliament that the repeal of the restrictions, tests, and disabilities effected by the Act should be limited to existing colleges and endowments. Parliament must have considered that by virtue of that Act they had provided as well for existing colleges as for future, and it appears to me that so far as the Hertford College Act is concerned, such was manifestly the view of Parliament at the time. It could not have been supposed that by the mere transformation of Magdalen Hall into Hertford College any release from the effect of the University Tests Act could be effected. It was contended on the part of the applicant, that the power to make and vary the statutes of the college, although confirmed by the Chancellor, was subordinate to the Acts then in force, and especially to the University Tests Act, and could not authorise statutes or regulations inconsistent with it, and it was urged that this was made clear by the last clause of the Hertford College Act, that it should not be construed to repeal any of the provisions of the University Tests Act; and it appears to me that this clause in connection with the provisions of the Hertford College Act, and considering the objects sought to be attained thereby, could never have been intended by Parliament to enable the governing body of Hertford College to re-establish tests or restrictions expressly repealed by the University Tests Act. Were it to be held otherwise, a new University Tests Act would soon become necessary, in order to prevent the colleges from being rendered less freely accessible to the nation. Inasmuch, therefore, as I think that Mr. Tillyard, though not a member of any Episcopal Church, but a Nonconformist, was not thereby rendered ineligible for examination and for election as a Fellow, I think there was a substantial refusal to examine him as a candidate, and that such refusal rendered the election which followed null. It was urged that the election had been held, and that the Fellowship was filled; but if the election was null, the *mandamus* will vacate the office and will remove all obstacles to a fresh election and the examination of the applicant, Mr. Tillyard.

Mr. Justice LUSH then read a written judgment to the same effect as to its conclusion and result, though on grounds, it will be seen, somewhat different. The first and the important question, he said, raised in this case is whether a lay fellowship in the college can be lawfully restricted to persons professing a specified religious creed, though it be a fellowship endowed subsequently to the creation of the college upon the special condition that it shall be held only by persons professing that particular creed. This depends on the construction of the two Acts of 1871 and 1874, for I agree that the Tests Act does not, *proprio vigore*, govern Hertford College. Although it was constructed out of Magdalen Hall, it is, nevertheless, a new creation, and the Test Act of 1871 only applies to colleges then subsisting, so that the question whether the new college is subject to the provisions of that Act must depend upon the language of the Act of 1874, by which the new college was created. The learned judge then examined the provisions of the Act, and proceeded:—It is admitted that Magdalen Hall, up to its dissolution, was subject to the provisions of the Tests Act, 1871, and it cannot be doubted that if Hertford College had been in existence when that Act was passed, the property would in 1874, when the Hertford College Act passed, have been held subject to that Act. So far, therefore, as the original endowments are concerned, Hertford College is by this section placed on the same footing as all the other colleges of the University. Moreover, the Act asserts twice over the supremacy of the Tests Act over the college—first, by requiring the statutes to be made "subject" to the provisions of that Act; and, next, by prohibiting any alteration of the trusts and conditions mentioned. So far, therefore, the intention of the Legislature is clearly expressed that Hertford College is to stand in the same relation to the Act of 1871 as it would have stood if it had been a subsisting college when that Act passed. There is, indeed, the section—mainly relied upon—which gives the new college capacity to accept fresh endowments. This is in its terms more comprehensive. There is no limitation or qualification of the "terms and conditions" which may be imposed by the donor and accepted by the college; and if the clause were to be read by itself, the governing body would be justified in carrying out the wish of the donor, and confining the fellowship in question to members of the Episcopal churches. But, then, this general enactment is controlled by the clause which overrides the whole Act, and the evident purpose of which was to exclude any supposition that the Legislature intended Hertford College to be exempt from any restriction which the Tests Act imposed on the other colleges—the words being that nothing shall be construed to repeal any of the provisions of the University Tests Act of 1871. In other words, all the provisions of the Act of 1871 are to be understood as in force, and as governing this college, as well as the other colleges of the University. It follows that the terms and conditions on which new endowments may be accepted are such terms and conditions as are not repugnant to the Act of 1871. Hertford College, therefore, is placed in all respects, both as to old and new endowments, in the same position as the colleges which were

subsisting when the Tests Act passed. This opens up the larger question whether in any of the colleges of the University new fellowships can be created which shall be open only to persons professing a given religious faith. The answer to this question will be found to rest upon the terms of the principal enactment coupled with the interpretation clause, which defines office to mean "Fellowship." The enactment, as it is defined, is to include any Fellowship the income of which is payable out of the revenues of the Colleges. The contention of the College is that this is to be taken to mean only Fellowships the incomes of which were then payable out of the revenues of the colleges. But this, I think, is not the true construction of the clause. Such a construction would be repugnant to the spirit and intent of the Act, because it would admit of a majority of the governing body being elected for their special religious opinions, and so pledged to the maintenance of a creed. This might easily be effected by creating unpaid fellowships, or fellowships endowed from without, and with funds not passing through the hands of the college authorities, whereas the Act declares the intention to be that religious tests should no longer exist, but that the benefits of the colleges should be freely accessible to all. This purpose and intent cannot, I think, be satisfied without holding that every one of the specified offices, whenever created (other than those specially excepted) is to be open to all persons alike, without regard to their religious belief or persuasion. I am, therefore, of opinion that the restriction of the fellowship in question to members of Episcopal Churches was a violation of the Act of 1871, and that the election which was made under that restriction was illegal and void. The only remaining question is whether a *mandamus* will lie to compel the college to examine the applicant as a candidate for the vacant fellowship, and to proceed to the election of a Fellow pursuant to the statutes of the College, which, it is to be observed, impose no religious tests. It was objected that the authorities were willing to examine the applicant, and that, as he refused to be examined, he is not qualified to be elected. The answer is that he did not ask merely to be examined, but to be examined as a candidate, that is, to be admitted as a person eligible to the office. This the college refused. It would have been useless to submit to an examination which, he was told, would not have altered his status before the electing body. Nor does he by the writ ask to be elected. A *mandamus* to elect him would not lie, were he ever so well qualified, because the governing body have a discretion in the choice. Their duty is to elect such fellows as after examination they shall deem to be the most deserving and best qualified. But this is a moral, not a legal, duty. It is presumed that the governing body will discharge it conscientiously, and with due regard to the principle of the Act of 1871, but the courts cannot enforce it. We cannot control their choice or dictate to them the election of this or that particular candidate. Had the applicant been examined the issue would have been the same whether he was eligible. The result is that a peremptory *mandamus* must be awarded.

In concluding an interesting leader on the subject, the *Times* says:—

We hardly see how the court could have arrived at any other decision. Even if the Universities Tests Act has not by itself the full force which Mr. Justice Mellor ascribes to it, there yet remains the special clause in the Hertford College statutes, which is less easily to be got over. Since by virtue of this clause Hertford College comes under the Act of 1871, it does not seem that the rule by which Mr. Tillyard was excluded can be maintainable. The successful candidate of 1875, who won his election against all with whom he was permitted to compete, may, perhaps, complain at finding himself now deprived of his fellowship, and forced to enter the lists again and give doubtful battle for a prize he has believed to be his own. The case is yet a harder one for the munificent founder of these new fellowships at Hertford College. He has given his money, some fifty thousand pounds, for the avowed purpose of securing Hertford College to the Church of England. It turns out now that he is unable to do this, at all events by the method he proposed. Will he now recall his gift, as the counsel for the college seemed to have feared? Or will he try again with the help of Parliament, which he may or may not succeed in obtaining? Or will he leave things as they are, with the certainty that the Church of England can hold her own against all comers, and that no express safeguards are needed to bring about the result he wishes for? We cannot but regret that so singular an instance of private bounty should have been thus unfortunate in its issue. But we feel at the same time that Mr. Baring's object was not one which has a fair claim upon our sympathy. It is the declared policy of the Legislature that the University and the Colleges of Oxford, with all their lay offices, are to be open to the nation, and that no religious creed is to operate as a qualification or as a ground of exclusion. It is not desirable that this policy should be defeated in the way that has been tried at Hertford College. The money of the Universities is by no means the chief part of their inheritance. Their grandeur and power and influence are almost wholly independent of this. To put them under the control of any wealthy man who might take a fancy to direct them in one way or another is to give to mere wealth an authority which does not justly belong to it. A fellowship is not to be looked upon merely as a right to receive a certain annual sum; nor is it right that the giver should impose his own terms directly upon the receiver, and indirectly upon the corporation into which the receiver is elected, and in the government of which he will thenceforth take part. Bribes, moreover, of this kind might be met by counter bribes. If the late Mr. James Baird had chosen another direction for his bounty, if he had

flung upon Oxford the whole weight of the five hundred thousand pounds he bestowed upon the Scotch Established Church, he might have stamped the impress of Presbyterianism upon any college he could have found willing to avail itself of his gifts. It is just as well that attempts of this kind should be discouraged. They are very mischievous to the educational body on which they are tried, and can do no real service to the cause they are intended to favour. It is enough that Oxford and Cambridge should be fair representatives of the nation to which they belong. While the Church of England retains her present predominance outside them she will be in no danger inside. But if that predominance were ever lost, if the educated classes of the country were ever alienated from the Church, it would count for very little that there was a certain number of fellowships at Oxford which could be held only on terms of nominal Church membership. A position thus turned could not be long tenable. Churchmen and Nonconformists may thus equally acquiesce in the decision at which the Court of Queen's Bench arrived on Friday.

There is considerable probability that the case will be carried to the Supreme Court of Appeal.

THE BURIALS QUESTION.

On Wednesday afternoon a conference of members and friends of the Church Defence Institution was held at the National Society's Rooms, Broad Sanctuary, Westminster. The chair was taken by the Hon. Wilbraham Egerton, M.P. The Chairman said the declaration against the Earl of Harrowby's clause had been signed by 12,900 clergymen, and the object of this conference was to give that declaration some lay support. The present position of things in the Church of England was unprecedented: their natural leaders, the two archbishops, had taken a step contrary to the expressed opinion of a very large number of the clergy. The Archbishop of Canterbury informed them that he did not think that union of Church and State was in any way threatened by the present position of matters; but the majority of the members of this institution thought differently, and it therefore became them to make a respectful but firm protest against the principle of the surrender of the churchyards by the Church of England. Their opponents must be judged by what they said and by the programme of the Nonconformist leaders and of the Liberation Society. He trusted the attitude of the Government would still be one of uncompromising opposition to the resolution of Mr. Osborne Morgan. It was not the province of a Conservative Government to bring in a bill that would violate the consciences and feelings of 13,000 of the clergy. The Duke of Northumberland moved the first resolution:—"That the union of Church and State is threatened by the present position of the Burials question." He said the conduct of the House of Lords exhibited an inversion of its usual character; for the first time that House was more Liberal than the clergy and the Church of the realm, and even than the House of Commons, as judged by more than one vote of that body. The danger to the Church could not be exaggerated. Mr. Hubbard seconded the resolution, and said they had been betrayed by those to whom they looked to defend them from a common enemy. The eccentric movement among a little knot of the clergy for effecting the disestablishment and disendowment of the Church need not occasion alarm; but the conduct of the bishops and the peers was much more serious and distressing. The latest scheme for the disestablishment of the Church was one which contemplated the appropriation of everything, and it was computed that the amount to be distributed would be equal to 5s. per head per annum. The advocacy of such a scheme among an ignorant and confiding people called for the counteracting influence of this Defence Institution. The Rev. Prebendary Edwards said the vote of the House of Lords, on the motion of a country peer, had gone through the country like a shot, and people were asking what it meant. They must be made to understand that they were under a responsibility to speak out on this question. The Rev. Canon Gregory said their first duty was to thank the Government for the manly way in which they had acted. The last outwork of the Church was threatened, three others having been taken—viz., Church-rates, the Universities, and Primary Education. Colonel Wood said many Churchmen could not understand why it was their leaders had gone over to the enemy, and the governor of a fortress had surrendered the citadel. Mr. Birley, M.P., moved, and the Dean of York seconded, a resolution expressing approval of the principle of the Government bill, which was supported by Earl Percy, who said that if the Conservatives made terms with their opponents he could only wish them joy of their bargain. The resolution was supported by the Master of Magdalene, by Archdeacon Sanctuary, who protested against the closing of any churchyards except on sanitary grounds, and by the Rev. Canon Birch and the Rev. Mr. Proctor, of Richmond. Mr. Beresford Hope, M.P., moved a resolution expressing approval of the course taken by the Government in resisting amendments. This was seconded by the Rev. Mr. Wilkinson, and its adoption brought the conference to a close.

The Bishop of Winchester, speaking at a luncheon on Thursday after the reopening of Shoreham Church, justified his vote on the Burials Bill. Remarking that the earnest desire of the clergy was for peace, he asked the laity to consider the effect of any such proposition as that of the Earl of Harrowby. If that proposal were carried out it had a logical power which nothing could stop. It was just like introducing dynamite into a building; it must blow up the whole concern. Those who

spoke openly on the matter—honest men, like Sir Wilfrid Lawson—said without hesitation that they did desire the unrestricted use of the churchyards, because they desired the same use of the Church itself. Everybody must see that the way to the church was through the churchyard; and therefore they would be devoid of all common-sense and prudence if they did not stop them at the very outset.

At a meeting of the clergy of the Sheffield rural deanery it has been resolved to present an address to the Government, praying them to bring the Burials Question to a speedy settlement. The address is to be drawn up by the rural dean, the Rev. Rowley Hill, and it will then be unanimously signed. The opinion of the meeting was strongly in favour of prompt action being taken to set the question at rest.

At a meeting of the committee of the Sheffield Young Nonconformist Union held last night, under the presidency of Mr. F. P. Rawson, the following resolution was unanimously adopted, on the motion of Mr. Hildick, seconded by Mr. Trevethick:—"That the thanks of the committee are hereby given to Lords Granville and Harrowby for the able opposition which they offered to the Government Burials Bill, and the committee believes that the Nonconformists of the country have been laid under obligation to their lordships for maintaining their rights against the unjust demands of a privileged sect."

The *Times* gives prominence to a long letter from a London clergyman on the Burials question. This writer says:—"The withdrawal of the Burials Bill postpones *sine die* all legislative action on the subject. It is difficult to acquiesce in the inevitable consequence—continued agitation and spreading exasperation. Counsels of mutual forbearance, such as have been impressively offered by our ecclesiastical chiefs in the fore view of coming weeks and months, fall on deaf ears; while high hopes on the one side, and desperate resolution on the other, have an autumn campaign before them, with a silent Government and a loquacious Convocation to watch or cheer the fray."

Referring to this letter in a leading article, the *Times* says:—"A London Clergyman's" letter shows the only safe spirit in which the Burials question can be now approached. There must be the wish felt to give way as far as possible to a claim which the heads of the Church have sanctioned, and from which the consent of the Legislature will not be long withheld. If the Burials controversy is to end quietly it must be by the employment of other means than those which the Church Defence Association recommend. It is praiseworthy enough sometimes for a man not to know when he is beaten, but when he has no arms left, when his present resistance can take the form only of impotent declamation, and when confession of defeat will have by-and-by to be digested at all hazards, it is no friendly counsel that would encourage him still to persevere. There is still an interval of uncertain length, but long enough for great good or great evil. It is to be hoped that the clergy will display more good sense than to follow the lead set them by their self-constituted champions last Wednesday."

The *Daily Telegraph* cordially agrees with the views of those persons who reproach the Government for withdrawing the bill after Lord Harrowby's amendment was carried, and with having thus neglected a great opportunity. Yet it is impossible not to see that the present Administration is almost powerless in such a matter. There are questions on which national interests are as safe with Conservatives as with Liberals; but there are others where the traditions and tone of the whole party fetter the movements of the Ministry. The more speedily, however, the compromise is settled, the more easily will the Church obtain compensatory concessions; while the longer it is postponed the more unsatisfactory to the Church may be the final settlement. The resistance to all concessions on the Burials Bill proceeds almost entirely from the arrogance of the clergy themselves; and for that reason it will fail.

"THE PRIEST IN ABSOLUTION."

In the House of Commons on Thursday Mr. Whalley asked whether it was the intention of the Government to adopt any measure for the protection of members of the Established Church against the confessional practices of such of the clergy of that Church as recognised the doctrines disclosed in the book called "The Priest in Absolution," having regard to the Act known as Lord Campbell's Act, which prohibited the publication of such doctrines and practices. The Chancellor of the Exchequer: I must confess that the last part of the hon. gentleman's question is not altogether intelligible to me. (Laughter.) I have looked at the Act to which he refers, and I do not see that there is anything in it relating to doctrine or practice. But with regard to the main question which he puts, I do not see that there are any measures which the Government could adopt in this matter, and I must venture to express my own opinion that members of the Church would find their best protection against any mischief from the practices to which he refers in the fact of these practices having been disclosed, and made the subject of public notoriety and comment. (Hear, hear.)

A number of peers and members of Parliament have started a petition to the archbishops and bishops asking them to purge the Church of all complicity with "The Priest in Absolution," and

with the doctrine and practice of auricular confession.

Dr. BROWN, Bishop of Winchester, on Tuesday opened a diocesan conference, comprising nearly 400 clergy and laity, at Winchester. In his address he drew attention to the rapid growth of his diocese, and remarked that South London almost required a bishop itself. Referring to the Burials Bill, he observed that in the giving up of churchyards was involved a surrender of the status of the clergy. He advised the Ritualists and the Evangelicals to lay down their arms and be guided by law and Convocation, which opposed innovations. A debate on the "Priest in Absolution" arose in the course of a discussion on penitentiary work, when Canon Wilberforce, with a view to obtain some advice from the bishop, moved a resolution condemning the use of the book. The Bishop pointed out that while the Church recognised confession in certain cases, it did not encourage the habitual practice or make it obligatory even before communion, and nothing could be more undesirable than that young clergymen should be allowed to exercise such a function. The bishops, he added, had refused to license any confessors in the Church, and it would be extremely dangerous to set a number of young priests to be constantly looking into the morbid anatomy of the human mind. The motion was carried, as was also another resolution declaring that habitual confession was not consistent with the doctrine and discipline of the Church.

The Rev. R. B. SANKEY, a member of the Society of the Holy Cross, speaking at the annual meeting of the Leicester branch of the English Church Union, in alluding to Lord Redesdale's recent speech, endorsed the sentiment that a man could not fall lower than into the House of Lords. He condemned his want of delicacy and propriety, and everything that became a man and a Christian.

The London correspondent of the *Manchester Guardian* writes:—"As the authorship of the famous, or infamous, volume, 'The Priest in Absolution' is at the present moment a matter of some interest and of not a little mystery, I may state that I have reason to believe it was the work of the late Rev. J. D. Chambers, vicar of the Church of St. Mary, Crown-street, Soho. Mr. Chambers was a man of very advanced views, and both in doctrine and ritual he had long been in the front of the Ritualistic party, so much so, in fact, that his successor in the living, Mr. Gwynne, has always been the subject of animadversion among the extreme men because he would not blindly follow in Mr. Chambers's steps. The gathering of 'sisters' and other workers at St. Mary's afforded ample scope for the exercise of the confessor's art, and it was well known that Mr. Chambers was an advocate of the practice."

The Master of the Society of the Holy Cross is the Rev. F. Lloyd Bagshawe, vicar of St. Barnabas, Pimlico, and not the Rev. A. H. Mackonochie.

The *Pall Mall Gazette* has been informed that at a meeting of the Society of the Holy Cross, to be held in a few days, the book "The Priest in Absolution" will be withdrawn. This result will have been attained owing to a friendly conference between the Archbishop of Canterbury and the Bishop of London and the Revs. F. H. Murray and C. F. Lowder, and other members of the society.

MODERN PERSECUTION OF DISSENTERS.

(From the *Liberator*.)

It is frequently asserted that Dissenters have so far secured their rights, and the Establishment has become so liberal, that nobody is a bit the worse off for being a Nonconformist. All Nonconformists know how untrue that is, and those who live in the rural districts especially know the untruthfulness of such assertions. Here is one of the latest illustrations of the fact, and in this case it is not some country clergyman, or landlord, who has acted the part of the prosecutor, but two public bodies, which, it might have been supposed, would have been restrained by public opinion, at least, from acting as they have done.

Mr. James Toller, of Winfold Farm, Waterbeach, near Cambridge, bought last year a small piece of ground belonging to St. John's College, Cambridge, for which he paid a deposit of ten per cent. When, however, the college authorities learned that he intended to build on the land a house for a Baptist minister—a very respectable man—they returned the cheque, and refused to complete the purchase, assigning as a reason that the land "was sold in ignorance of the purpose for which it was required."

Only a few weeks ago the same gentleman offered 800l. for the unexpired lease of a farm at Cherry Hinton, near Cambridge, belonging to St. Thomas's Hospital, London; he wishing to obtain it for his son. Two testimonials were sent with the application—one from Foster's Bank at Cambridge, stating that the Messrs. Toller farmed 500 acres of their own land, and, besides having ample means, were good farmers. The other was of a more striking kind. It is stated to be the custom of the governors of the hospital, when such applications are made, to require a letter from the incumbent of the parish in which the intending lessee resides. And these were the terms in which the Vicar of Waterbeach could speak of Mr. Toller:—"I can speak of him only as one of the most honourable, upright, and helpful of my parishioners. He is one of our most active charity trustees, and the vice-chairman of our school board. Although not a Churchman, he has given me valuable assistance in preserving to the parish the endowments of our

Church school, and upon my offering to build, at my own expense, a separate boys' school under the same trust, Mr. Toller was the only trustee who sent me a donation towards the heavy expenses of the same. He is a most liberal Nonconformist; frankly owning to a contempt for bigotry, and one who will help any earnest worker in any good work."

Yet Mr. Toller was rejected by the hospital governors, and, avowedly, on the ground that he was a Nonconformist! As we are informed, Sir Francis Hicks, the hospital treasurer, told the tenant in possession that though Mr. Toller might get on very well with the clergyman at Waterbeach, he might not do so with the clergyman at Cherry Hinton.

Here are the authorities of a college of Cambridge—which, now that the universities are declared to be no longer appanages of the Church of England, ought to be thoroughly unsectarian—and the authorities of a London hospital, which appeals for public support on the ground that it is an unsectarian institution, using the power with which they are invested for the public good for the repression—so far as it is within their means—of Nonconformity.

The Legislature may give religious equality, by abolishing the civil disabilities of Nonconformists, but these public bodies resolve that the authority of landlordism shall be exercised to punish them for being what they are, and to check their influence in the community. We should like to know what the Liberal members of St. John's College, and the Liberal supporters of St. Thomas's Hospital, think of such acts of intolerance. Yet we believe that this kind of thing is going on—quietly it may be, but continuously—in many parts of rural England, and it will require some decisive expressions of public opinion to secure for rural Dissenters that religious liberty in fact which has been already theoretically secured for them by law.

DISESTABLISHMENT MOVEMENT.

TOWER HAMLETS LIBERAL CLUB.—On Tuesday evening an adjourned discussion on disendowment at the meeting of the club was brought to a conclusion. The chair was occupied by Mr. Henry Green, of Poplar, who described himself "rather as a looker-on; loving the grand old Church of England, but prepared to accept disestablishment and even disendowment, if convinced that it would be for the spiritual good of the Church." Speeches were delivered by Messrs. Thos. Peigg, J. Cohen, F. Haines, M. Herbert, V. Wigg, and others. The opener, Mr. Thomas Scrutton, replied, and the meeting was brought to a conclusion with a hearty vote of thanks to the chair. It is remarkable, as showing the advance of public opinion on this question, that during the two nights' debate only one speaker defended the Establishment, and he in a qualified manner.

MR. GORDON IN NORFOLK.—Mr. Gordon addressed a series of highly successful meetings in Norfolk during the past week, as follows:—On Tuesday he was at Wymondham, and addressed a large audience on the Fairland, opposite the Independent Chapel. Subject—"Religious Equality: What it does, and What it does not Mean." The Rev. W. Parry presided. Next evening (Wednesday) Mr. Gordon visited North Walsham, and spoke in the Market-place, his topic being, "The Established Church: its Advantages and its Disadvantages." The Rev. W. Laskey, of Worstead, presided. This was an excellent meeting, and the ground is new. There was a good meeting at Aylsham on Thursday evening, the Rev. W. H. Balls in the chair. Mr. W. H. Scott appeared in opposition; but Mr. Gordon declined to discuss with him, as he charged the lecturer with stating what he (the lecturer) knew to be untrue. A vote of thanks, and a desire for another visit, closed the proceedings. On Friday Mr. Gordon was at Cromer, and held a very effective meeting on the West Cliff. The topic of his lecture was, "The Church of England: ought it to be Disestablished and Disendowed?" Mr. A. B. Food, the county agent of the Liberation Society, presided. Although the Church Defence party had circulated their literature, and gone so far as to use threats, this was one of the most successful meetings held for some time past, and an earnest desire was expressed for an early visit. An enthusiastic vote of thanks closed the proceedings. Mr. Gordon has also held a highly successful meeting at Thetford, the Rev. J. Allison in the chair, and was very cordially received. A hearty vote of thanks concluded the proceedings. Mr. A. B. Food attended the whole of these meetings, and upwards of 10,000 tracts were distributed during the week.

The Bishop of Ripon has returned to England in considerably improved health.

Canon Reeve has resigned the incumbency of Portman Chapel, Baker-street, which he has held since 1848.

The *Record* understands that through the vacancy in the Registrarship of the Faculty by the death of Viscount Canterbury, provision will be made for the Dean of Arches without resorting to Parliament.

MR. GLADSTONE AND DISESTABLISHMENT.—We (*Whitehall Review*) hear that the clerical leaders of the Church League for Disestablishment—to the existence of which we were the first to call public attention—have invited Mr. Gladstone to address its members, as also Canon Carter, of Clewer. We

believe (says the paper mentioned) it is no secret that, though Mr. Gladstone sympathises with the movement and has privately commended it to "perplexed parsons," he is not as yet prepared to accede to Mr. Mackonochie's wishes, and will decline the invitation.

ANOTHER BURIAL SCANDAL.—On Saturday a child named Garside, aged two and a-half years, was interred in the graveyard attached to St. James's Church, Whitfield, near Glossop. The child had not been baptized, and the vicar (the Rev. C. B. Ward) refused either to allow the body to enter the Church or to read the burial service over it. The remonstrances and appeals of the relatives were unavailing, and the infant was buried without any religious ministrations, although the clergyman was performing the last offices over a corpse which was interred a few yards away. Much indignation has been caused by the vicar's refusal.

THE PAN-PRESBYTERIAN COUNCIL AT EDINBURGH.—On Monday Edinburgh was crowded with the Presbyterian delegates from all parts of the world, and with visitors who have come to attend the General Council, which began its real work yesterday. On Monday afternoon a meeting of the general committee was held, at which the arrangements were completed. There are to be two sittings daily of the council, besides public meetings in the evening, at which some leading members of the nobility in Scotland are to take part. On Monday the visitors spent most of their time in visiting John Knox's house, and other places having a peculiar interest to Presbyterians.

VICTORY OF THE NONCONFORMISTS AT GRAVES-SEND.—A determined effort has lately been made by the Rev. J. Scarth, vicar of Holy Trinity, Milton-next-Gravesend, to secure the chaplaincy of the workhouse, and to oust the Nonconformist ministers, who conduct a weekly service there. The purpose was open, persistent, and vigorous. It seemed at first that the guardians would give way, for, although two of them were members of the congregation of Milton Congregational Church, and one a Methodist, the majority were Churchmen. The seven Nonconformist ministers of the town signed a document, which was courteously but ably worded, and sent it to each of the guardians. This body, by an all but unanimous vote, decided to continue existing arrangements, and thus set aside the scheme of Mr. Scarth for a paid chaplain. The victory has awakened considerable interest, and shows that wise and united action will arrest attempts at ascendancy on the part of Churchmen.

NONCONFORMIST PEERS.—In a letter to the *Times*, greatly commending the action taken by the "archbishops" [but it was only the Primate who voted], Dr. Parker says:—"When we consider that there is probably not a single Nonconformist in the House of Lords, and therefore not a single man whose friends would even take advantage of Lord Harrowby's clause, and when we further consider that not a man who voted for that clause is ever likely of his own accord to vote for the disestablishment of the Church, it must surely convince the most reluctant minds that there is substantial justice in the claim which Nonconformists have urged." In reply to this, "A. W. G." remarks:—"Unless my recollection is at fault, Lord Teynham made a speech in the course of the debate in the House of Lords in which he expressly stated that he was a Nonconformist, and spoke from a Nonconformist point of view. I certainly once had the pleasure of listening to a sermon from that noble lord in a Nonconformist place of worship. And I would further suggest that there are many Presbyterian and Roman Catholic peers in the House of Lords, who can in no sense be said to conform to the Church of England as by law established."

A "REFORMED EPISCOPAL" BISHOP.—The *New York Times* of June 21 says:—"The Rev. Thomas Husband Gregg, D.D., late vicar of East Harborne, diocese of Lichfield, England, was yesterday consecrated a bishop of the Reformed Episcopal Church, Fifty-fifth-street and Maddison-avenue. Dr. Gregg arrived in this city from England on the 18th, and now that he has been consecrated, will shortly return to that country to take charge of the Reformed Episcopal movement there. Bishop Samuel Fellowes was the presiding bishop at the consecration ceremony, and Bishop Cheney, of Chicago, preached the sermon and delivered the charge. Bishop Nicholson, of Philadelphia, the pastor of the church, the Rev. Dr. Sabine, the Rev. D. N. Smith, the Rev. Dr. M. Gallagher, the Rev. Dr. M. P. Smith, and the Rev. Dr. Leaycock, took part in the services. In the course of his sermon, Bishop Cheney said that the Reformed Episcopal Church had now nearly eighty ministers, seventy organised churches, and 5,000 communicants. The ceremonies were concluded with the communion service. In the evening a reception was tendered to the bishop at the house of Mr. W. H. Granbery, No. 10, West Fifty-seventh-street."

THE LIBERAL PARTY AND DISESTABLISHMENT.—Speaking at a meeting at Kingston-on-Thames, Mr. Bertram Wodehouse Currie, the banker, who is likely to be a candidate for Mid-Surrey, said:—"Advice had been given by Mr. Bright that the best thing in the present condition of the Liberal party was to have no programme. He (the chairman) dared say from a point of view of party management that might be very good advice, but it wouldn't do for Mid-Surrey. When he had the honour of addressing the meeting in Cannon-street he expressed an opinion that the only hope of success in this division was by appealing to the

working classes, and to do this it was absolutely necessary to have a programme. (Hear, hear.) His own personal belief was that when the party was ready for the cry of separation of Church from the State, and the application of the revenues of the Church to some objects for the public benefit, they would have something to go to a constituency with, and he also believed that when they could offer a sound measure of secular education and some scheme of municipal reform, of which every man living within the metropolitan area would feel its benefit, then they would have something which they could put forward."

ST. VEDAST, CITY.—REVERSAL OF A DECISION.—The Rev. T. Pelham Dale has obtained from the Court of Queen's Bench a decision setting aside, on the ground of informality, the judgment of Lord Penzance. It may be remembered that on the "representation" of a Mr. Sargeant that the rev. gentleman had indulged in ritualistic practices, the matter was sent by the Bishop of London to the Archbishop of Canterbury, who referred it to Lord Penzance for trial. The judge decided against Mr. Dale, and ordered the living to be sequestered. A rule nisi to set aside the proceedings had been obtained on the grounds that the Bishop of London, who was the next patron, was interested in the avoidance of the living, and therefore could not under the Act intervene; and also that Lord Penzance, the Dean of Arches, had not held his court "within the diocese of province, or in London or Westminster," as prescribed by the Act, but at Lambeth Palace, which is in the diocese of Winchester. The remaining point was whether it was too late to apply for prohibition after sentence had been passed upon Mr. Dale. Justices Mellor and Lush were of opinion that the whole proceedings were void by reason of the Bishop of London being the next patron of the living, although they expressed a decided opinion that this consideration had never entered his lordship's mind when he sent the "representation" to the archbishop. The rule was therefore made absolute, with costs.

THE GOVERNMENT AND THE CEYLON ECCLESIASTICAL SUBSIDIES.—The *Ceylon Observer*, in an article on the debate on Mr. McArthur's motion, has the following:—"No one apparently called attention to the strange inconsistency between the defiant answer given by the Under-Secretary—the policy of unequivocal opposition to further colonial disestablishment adopted by the present Government—and Lord Carnarvon's reply to the Ceylon memorialists the other day. If the Conservative Government have finally made up their minds to concede nothing in the case of Ceylon, how came the Secretary of State to delay a plain answer in accordance with these views under the plea that he wanted to consult with Sir William Gregory, a governor who has so boldly declared the impolicy and injustice of ecclesiastical grants from the Ceylon Revenue? There are only alternative explanations: either Lord Carnarvon's purpose was to temporise until the discussion in Parliament had passed over, or his opinion was misrepresented by his lieutenant in the Lower House, and his lordship at least has not put his foot down against all colonial disendowment whatsoever. At any rate, certain we are that if Lord Carnarvon—generally credited with being one of the fairest and most high-minded of living statesmen—had his doubts as to the answer that ought to be given to the Ceylon memorial two or three months ago, these doubts must be greatly strengthened by the result of the recent debate. If the subsidies were doomed after the debate in the local Legislature, they are doubly doomed by the defence attempted to be set up in Parliament. A weaker case never was advanced even by Tory ministerial speakers. We scarcely think it will require another set debate to give the quietus to the Ceylon ecclesiastical votes. Our belief is that Lord Carnarvon will not allow the subject to come on again, but that Sir James Longden will carry out with him a bill providing for disestablishment and disendowment, vested interests being respected. If not, however—if, in fact, no satisfactory assurance is received after the interview with Sir William Gregory—the Secretary of State may depend upon it that both in and out of Parliament he will hear a good deal more of the Ceylon ecclesiastical grievance."

A CHURCH DEFENDER.—One day last week Dr. Crossley delivered a lecture at St. Mary's School-room, Leicester, in connection with the local branch of the Church Defence Institution, on "The importance of maintaining the Union of Church and State." The chair was taken by the Rev. Canon Broughton, vicar of St. Mary's. At the conclusion of the lecture a Mr. Hanford spoke, and in the course of his remarks said that the chapels of Dissenters were little rotten boroughs—(laughter)—and they wanted to make the Church of England as rotten as themselves (loud applause). He could understand a thorough-going infidel or an Atheist abusing the Church of England, but he could not understand a kind of half-bred Stiggins—(loud laughter)—nor such false friends as those. (Hear, hear.) They did not want to disseminate the "tru-uth," as they called it—(laughter)—they simply wanted their truth—they wanted to build their pig-styes and mud-hovels out of the ruins of the Church of England. (Applause.) They had been too mealy-mouthed with them lately. (Hear, hear.) They must say the Church was theirs, and get it if they could. That was his idea with regard to the Liberationists and the Church of England, and he thought that if they carefully read all the addresses on the subject they would say he was not very far wrong. (Hear, hear.)—The Vicar said he

was afraid they could not wholly ignore the power of the enemy. His impression was that there was a very strong and formidable power reared against the Church, and if he might venture to say so, the battle of the Church of England would be eventually fought on the hustings—(applause)—and what they had to do was to enlighten public opinion, because public opinion, rightly or wrongly, was really the power, and if it should ever come to this that public opinion was against them, then—how ever old and sacred the Church of England was—he was afraid she would have to go. (Hear, hear.)—Mr. Amos then addressed the meeting for more than half-an-hour, and the main portion of his remarks were devoted to a reply to some remarks made by Mr. Gordon at Loughborough the other day. On the proposition of Mr. Richardson (who incidentally remarked that as Mr. Gladstone was coming over to the Dissenters, when there would be a grand charge made on the Church), seconded by Mr. Fowler, a vote of thanks was accorded to the lecturer.

Religious and Denominational News.

The Rev. Richard Alex. Johnson, of Long Sutton, Lincolnshire, has intimated his intention of resigning his present pastorate, which he has held for nine years, at the end of September next.

A bazaar was held in the grounds of Mr. Justice Lush's residence at Regent's Park on Monday and Tuesday last, in aid of the Naples Mission, and produced over 300*l*.

The Methodist New Connexion body have just closed their annual conference at Leeds. Amongst the resolutions adopted was one condemnatory of the Government Burials Bill.

The minimum sum of 40,000*l*. has been raised for the Methodist Extension fund. The sum originally named as necessary to adequately carry out the proposed plan of the committee was 250,000*l*.

It is said that in consequence of a medical certificate the Rev. Gervase Smith tendered his resignation, as its secretary, to the Metropolitan Chapel Committee last week. A sub-committee was appointed to consider the matter. Mr. Smith is only prohibited from preaching and speaking.

One of the Rev. C. H. Spurgeon's sons having been advised by his medical attendant to take a sea voyage, has sailed for South Australia, whence, after a short stay, he hopes to return home in the course of the next twelve months. As for Mr. Spurgeon himself his medical advisers have forbidden his taking any engagements for the present beyond his home duties.

BAPTISTS AND INDEPENDENTS—An important and, we hope, a prophetic action has been taken by the Ontario Congregational Association of this State. In response to a communication by two members of the "Niagara-square Baptist Church," of Buffalo (open Communion), the association have unanimously adopted a report inviting Baptist ministers, as such, to equal standing and fellowship with them; they extend the same invitation to the Baptist churches. Their minute declares that Baptists are as much Congregationalists as those who bear the distinctive name, and thus emphatically, though only by implication, asserts that infant baptism is no essential part of the tenets of the Congregational denomination. There are about ten thousand members of the Free Baptist denomination in the State. Their union with the Congregationalists will consolidate in many cases feeble churches of the two bodies in the same place and strengthen others, save missionary funds and increase efficiency and promote harmony. The Free Baptists are Congregational in polity and were originally Calvinistic in theology, but are now coming with Free-will Baptists, who are Arminian. —*Christian Union (New York).*

GREENFIELD CONGREGATIONAL CHURCH, MAN- NINGHAM, BRADFORD.—This handsome church is now completed by the erection of an organ, which the congregation have obtained at less than half its original cost. Last week this truly fine instrument was opened, when the Rev. James Brown, B.A., preached on the Sunday, and a selection from the works of Mendelssohn, Haydn, and Handel, was given on the Tuesday, when several members of the far-famed Festival Choral Society, who have sung before the Queen, kindly gave their services. The collection amounted to nearly 60*l*. This church was opened in the autumn of last year, and is the only Congregational Church in the midst of a rapidly increasing population of 27,000 people. The members are almost entirely of the working classes, and have done their utmost to meet the great increase of the population. It is proposed to hold a bazaar in October for the removal of the debt of 2,400*l*., and they are looking earnestly for help from their richer neighbours, and from their brethren in other parts of the country, so that they may be relieved of a burden which is retarding their spiritual work. There is a church of 265 members, and a thriving Sunday-school of over 400 scholars. —*From a Correspondent.*

ESHER-STREET CONGREGATIONAL CHAPEL, UPPER KENNINGTON-LANE.—The anniversary meeting of the church and congregation was held on Tuesday, last week, and it was the twentieth anniversary of the settlement of the pastor. The chair was taken by Evan Spicer, Esq., who gave a short address, and a few words were spoken by Mr. Marchant. Amongst those who took part in the proceedings were the Revs. Dr. McEwan, R. Robinson, J.

Foster, Mr. Deakes (one of the deacons of Esher-street Chapel), E. Ilfer, J. Hiles Hitchen, and P. J. Turquand. The speakers eulogised Mr. Marchant as a thorough pastor and good preacher. Mr. Deakes bore testimony as to the work and condition of the day and Sunday-schools, together with various other societies in connection with the church, as well as the healthy and prosperous condition of the church itself. He congratulated the pastor on the long years of happy and useful labour among them. The Chairman proposed a vote of thanks to the ladies who had made such liberal provisions for their guests, and to others for the taste and skill displayed in decorating the room. This was briefly responded to on their behalf by Mr. J. R. V. Marchant, B.A. The anniversary was highly satisfactory and an indication of the cordial relations that subsist between Mr. Marchant and his people.

Colleges and Schools.

CHESHUNT COLLEGE.

The anniversary of this institution was celebrated last Thursday, when a numerous party of ladies and gentlemen gathered in the lovely grounds of the college to share in the proceedings of the day. The Rev. J. B. Figgis, as usual, read the prayers, and the preacher on this occasion was the Rev. Mr. Soden, of Clapton, whose text may be found in Ephesians iv. 11 and 12, and the drift of the discourse founded on it was the need of a cultivated ministry. The Church, said Mr. Soden at the end of his sermon, does without the ministry and the ministry does without the Church, but the men must be qualified for the ministry. If we rejected the unqualified medical practitioner there was greater need that we should reject the service of ignorant men in the exposition of the Word of God.

After the sermon the company proceeded to lunch in a tent in the adjoining field. The company was not quite so large as on previous occasions, but amongst those present were the Earl of Chichester, chairman; Revs. Dr. Reynolds, F. Soden, J. B. Figgis, J. H. Hollowell, T. Dodd, J. B. French, J. Thomas, B.A., Vaughan Pryce, J. Spong, — Twentyman, Mr. G. Horder, Mr. H. Price, and Mr. J. Williams, of the Sierra Leone Mission; Mr. Vaisey, High Sheriff of Essex; Messrs. Smith, Willcocks, Soper, Sheffield, Willans, Dr. Russell Reynolds, the Rev. Newman Hall, &c., &c. The first toast after the banquet was of course that of Her Majesty. The Earl of Chichester then gave "Prosperity to the College." Referring to the deep interest he felt in it, the respect he felt for the memory of its illustrious founder, he said she was a great benefactress not only in her own time but in ours. Her aim was everywhere to spread Evangelical Christianity. The founding of that college was one of the most useful institutions of the country, and it answered its purpose. They had been reminded that morning of the need of an educated ministry to cope with the philosophical objections of the day. There the Gospel was taught as purely as ever, while, at the same time, the claims of modern science were not ignored. It was a centre of life, diffusing the Gospel all over the world. He honoured the college for its historical associations and present usefulness.

Dr. Reynolds replied. From the report read, it appeared the number of students at the commencement of the session was thirty-two, including two who were allowed a year of absence for educational purposes, and also three students, who were admitted to the probationary course. At Christmas Mr. Horace Turner, of Ashford, was admitted after examination to probation, and had passed his probationary course very satisfactorily, and the same may be said of the seven other students who were admitted to their probation in September last. Since the last anniversary Mr. Joseph Martin, the Soper Scholar of 1876, had received and accepted the cordial, unanimous invitation of the Congregational Church, Bingley, Yorkshire, to become its pastor, and Mr. Richard Lovett, M.A., had accepted a similar invitation from the Countess of Huntingdon's Chapel, Rochdale. Three students retire, having completed their curriculum, and having passed their exit examinations with credit, viz.:—Mr. James Millsom Tozer, who has resolved to seek orders in the Church of England; Mr. J. Frederick Philip, B.A., who has accepted a cordial invitation from the church at Craddock, Cape Colony—he will be the third minister given by the college to Africa within the last twelve months, Messrs. Cockin and Dodgshun being at the present moment on their way to the interior of the continent; another student, Mr. Samuel Hester, had accepted an invitation to the pastorate of the Congregational Church, Banbury. In addition, Messrs. Carter and Shaw had passed their exit examination with great credit. All five of them had contended for the President's prize, by writing an essay on "Salvation," of such equal merit that Dr. Mellor, the umpire, had been unable to assign the prize to any one of them. In addition, Mr. Philip had won the Soper Theological Scholarship for 1877. It was also stated that Mr. G. A. Brook and Mr. H. S. Palmer passed the examination for the degree of B.A. in October last, the former in the first division, and that Mr. J. W. Hooper and Mr. J. B. Ridges have matriculated in the first division. Dr. Reynolds then referred to changes in the professorial staff,

by which he would be deprived of both his colleagues in one day. After fifteen years of devoted service, Professor Evans had, to the regret of all concerned, resigned his chair of Hebrew and Logic and Mental and Moral Philosophy. Under these circumstances it was resolved that the students who have passed their first B.A. examination and are proceeding to their second, shall spend one session in University College, London. It had also been resolved to appoint a high-class classic to the chair of Classics, who should combine with this the direction of the studies in German, Hebrew, and Old Testament exegesis; a non-resident professor to the chair of Logic and Philosophy; and a junior tutor, who shall reside in the house, and with the students, taking the conduct of the class of probationers and candidates for matriculation, and also undertaking the mathematical instruction as far as the first B.A. is concerned. Under these circumstances Mr. Christie leaves to enter at Hackney College upon duties similar to those which he had discharged with such credit at Cheshunt. It was announced that the Rev. R. Vaughan Pryce, M.A. and LL.B. of the London University, and pastor of Stamford Hill Congregational Church, had accepted the chair of Logic and Philosophy. Mr. Owen C. Whitehouse, M.A. of London University, has accepted the chair of Classics and those of Hebrew and German, and Mr. Henry Wills, of New College, and B.A. of London University, has been appointed as resident tutor and tutor in mathematics. Dr. Reynolds stated that notwithstanding strong temptations to undertake duties which would have placed him amongst a large group of old and much-loved friends in the North of England, he had resolved to devote what strength he had to the continued discharge of his duties there. The domestic mission of the college had progressed. The chapel at Nazing had been opened. Morning services had been renewed at White Webbs, with numerous signs of the Divine blessing. Thanks were expressed to the Revs. Baldwin Brown, Newman Hall, Joshua Harrison, E. Paxton Hood, Samuel Minton, T. Hebditch, and J. R. Thomson for help in preaching at the College Chapel or in taking part in the village station anniversaries. Mrs. Joshua Wilson was thanked for the present of 190 volumes selected from the library of her husband. Thanks also were expressed to the Tract and Bible Societies for grants, and to William Bruce, Esq., J.P., of Leeds, for a handsomely framed proof engraving of Mr. Lucy's picture of the Departure of the Pilgrim Fathers. In conclusion, Dr. Reynolds remarked that he could honestly say that a good deal of hard conscientious work had been done by both tutors and students.

The Treasurer, Mr. S. Smith, then referred to the claims of the college on the liberality of the Christian public. During the past year the excess of expenditure over income amounted to almost 300*l*.—less than last year by 200*l*. Mr. Spicer's suggestions last year had been carried out as fully as possible, but they had not met with the success that was hoped for. The great want was increased subscriptions. All that was asked for from the public was about 1,200*l*. per annum, though the expenditure was more than double that sum. The subscriptions and collections were not more than two-thirds of the amount required, and each year about 400*l*. had to be obtained in the form of donations. If each subscriber would increase his subscription one-half, or obtain another subscription equal to his own, there would be no such annual difficulty. He hoped that the company present would make up the deficit. William S. Stobart, Esq., an old friend of the college, had during the year given 1,000*l*. on two conditions—first, that for the remainder of his life he should receive the interest, and that after his decease the interest should revert to the college. In the minds of some persons last year there was an impression that proper economy had not been practised, but that impression was quite erroneous. He regretted to say that there were only eighteen ten-guinea subscribers instead of twenty, which was the smallest number the institution ought to have; and there were only sixteen five-guinea subscribers. The congregational collections during the year amounted to 137*l*. 8*s*. 6*d*., and he wished to remind old students in the south and east of England that there were only fifteen such collections from a body of ministers over 200 in number who had been educated at Cheshunt College, whereas Lancashire had thirty-five congregational collections from a constituency very little larger. Towards the deficiency 88*l*. 5*s*. had already been received.

Mr. Vaisey, High Sheriff of Essex, in proposing the health of the preacher of the day, remarked that he was willing to become a ten-guinea subscriber on condition that another gentleman would be found willing to do the same. At the same time the treasurer announced a donation of 25*l*. from the Earl of Chichester.

In an amusing speech, illustrating some of the difficulties of a London pastorate, Mr. Newman Hall supported the vote of thanks for the sermon, which he had intended to hear but had been prevented from so doing. Just as he was about to start he had been interviewed by a man who had some invention to propose, and he kept begging Mr. Hall to get him an introduction to some one who would take it up, till it was too late to catch the train, and thus Mr. Hall had lost the sermon, which, however, he characterised as a first-rate sermon from a first-rate man. He was especially glad to hear the students were to be sent to University College, and said that the time had come to get rid of the

mawkish system of seclusion which had prevailed in our colleges. He did not believe that their piety would suffer by coming into contact with the world, and if it did, it had better be found out while they were students than afterwards. He hoped the example would be followed by other colleges. They required ministerial power, and that depended on the kind of training given in our colleges. They wanted culture—the culture of the intellect and that of piety and that superficial air which makes the gentleman. Mr. Hall contended that if they had to come in contact with all sorts of minds, and if there were those who wished for a little Ritualism even, he did not see why they should not let them have it. He thought they might avail themselves more of the services of laymen. Mr. Hall, in conclusion, dwelt on the Catholic character of the college.

In reply, the Rev. F. Soden referred to the relations of our colleges to our churches. He expressed his delight at finding that Dr. Reynolds, notwithstanding offers elsewhere, had promised to remain with them.

Mr. W. R. Soper gave the Retiring Tutors, which was acknowledged by Professor Evans, who spoke of the affectionate harmony among them all. He concluded by proposing success to the old students at home and abroad, which was responded to by the Rev. Mr. Rice, who gave a long list of the celebrated men who had gone forth from Cheshunt, and especially dwelt on the need of cultured men for India.

Mr. James Brown proposed the new Professors—which was briefly acknowledged by the Rev. Vaughan Pryce. The company then adjourned to the chapel to witness the distribution of prizes. Dr. Reynolds and Dr. Evans having read reports testifying to the excellence of all concerned, the rewards were distributed as follows:—

Exit Examination.—Soper Scholarship, J. F. Phillips, B.A.; President's Essay Prize, Samuel Hester; Exit Certificates of Honour to J. F. Philip, B.A., W. M. Tozer, A. W. Carter, Samuel Hester, Henry Shaw. Third and Fourth Years' Classes: Prizes, I. Francis Norrish; II. Henry T. Palmer, B.A.; III. William Smith Houghton; IV. John Naigh. Certificates: I. Walter Lee; II. P. Smith Atkinson; III. W. A. Phillips. Second Year's Certificate: I. J. Newman Hooker; II. Alfred Sandison. First Year's Classes: Prize, W. Monk Jones; Certificates, I. Horace W. Turner; II. J. B. Ridges; III. C. L. Allen. Elocution and Homiletic Prizes, gift of the proprietor of the *Christian World*: I. Alexander Sandison; II. B. M. Adams; III. J. B. Ridges.

This part of the ceremony over, his lordship said that it gave him great pleasure in congratulating the men who had so creditably exerted themselves. In his long career he had found that the men who had made great acquirements in knowledge were those who in early life had acquired a habit of patient and steady industry. He was glad to see that they had acquired, as was shown by the examinations, such an invaluable habit. He recommended that earnestly to them, and concluded by expressing his hope that the blessings of God might be with them, and that, whether at home or in the mission field abroad, they might become useful to their fellow-creatures. On the motion of the Rev. J. B. Figgis, seconded by the Rev. De Kewer Williams, a hearty vote of thanks to his lordship was carried, and the proceedings came to an end; but the larger part of the company stopped to tea for the purpose of inspecting more closely the college and the grounds, and returning in the cool of the evening to town.

HACKNEY COLLEGE.

The annual meeting of the friends of this college was held on Tuesday evening, June 27, at King's Weigh House Chapel, Henry Wright, Esq., in the chair. The proceedings commenced with devotional exercises, the Rev. W. Braden giving out the hymn, and the Rev. John Farren offering prayer. Mr. Henry Perkins, the winner of the Homes Jubilee Prize, read the prize essay, which was on the subject of "Immortality."

In his opening speech, the Chairman (a member of the Council of New College) referred to various signs of progress, as indicated in the college reports, and threw out the hint that next year several of the colleges should have a meeting in common. He thought that ministers were never treated with so much consideration and respect as now; the public never took so much interest in the provision of adequate ministerial incomes, besides which there were good schools for the education of their children, and a pastors' retiring fund for the aged. Public opinion was progressing at a rapid rate in the direction of free church life, as was indicated by the position of affairs in connection with the Burials Bill and the Universities Bill.

The report, which was read by the Rev. John Nunn, said that the Rev. G. L. Turner, the esteemed classical tutor, had resumed his duties, and that the reports of Dr. E. F. Evans, Dr. Kennedy, and the Rev. S. Hebditch relative to the examinations conducted by them, were highly satisfactory. Fifteen of the students engaged in the simultaneous homiletic exercise which it is the custom to have towards the end of the session. The Rev. W. Braden, who gave the texts and examined the outlines, reported his great satisfaction at the result. Eight students competed for the Homes Jubilee prizes; the first of 20*l.* was awarded to Mr. H. G. Perkins, and the second of 10*l.* to Mr. I. J. Chalkley. Professor McAll having intimated his wish to be relieved from residence at the college, the Rev. G. L. Turner had been appointed

residential tutor, Professor McAll still retaining his appointments as principal and theological professor of the institution. A resolution, expressive of high appreciation of the wisdom, kindness, and dignity with which Professor McAll had for seventeen years presided over the college household had been passed by the committee. It was also stated that Mr. E. Liddell having been appointed principal of the Homerton Training College, Mr. G. A. Christie, M.A., who has been for five years assistant tutor at Cheshunt College, has been chosen to succeed him, and will enter on his engagements at the beginning of the next session. The treasurer's account showed an increase both of income and expenditure, but more largely of expenditure, and the result was a small deficit. No church collection had been received during the year, and although the subscriptions are slightly in excess of last year, they amount only to 139*l.* 5*s.* 8*d.* The report concluded with an appeal to the churches for increased aid. Mr. E. Viney, treasurer, read the cash account, which showed that, while there was a balance of 119*l.* 5*s.* 10*d.* in favour of the institution at the commencement of the year, there was at the close a balance of 33*l.* 1*s.* 2*d.* due to the treasurer.

The Rev. Dr. Newth, Principal of New College, in the course of a thoughtful speech, said he should like to blot out a mile or two of space between the two institutions; and if the committee of Hackney College should see their way to removing it to St. John's-wood, and unite with Regent's Park College and New College in forming a confederated institution, he could assure them that they would receive from the council of New College hearty co-operation. Earnest men were girding up their loins for vigorous effort in the work of education, and those who were engaged in these colleges ought to stand shoulder to shoulder. Even the rigid arrangements of the national Universities were giving way to the obvious necessity of utilising the advantages of the separate colleges; and those who were connected with the Free Churches ought to be still more quick to use their freedom, and avail themselves of every opportunity for rising to the highest eminence of efficiency and usefulness.

After some cordial words of confidence in, and sympathy with, Hackney College from the Rev. J. C. Harrison, the Rev. W. Braden said he rejoiced to find from the speeches which had been made that they were coming to recognise the fact that there was an enormous waste of teaching power in connection with their colleges. The remedy seemed to be some clustering of colleges, so as to make a Nonconformist University; but for this the assent of the trustees and the Charity Commissioners would be required, and each of these bodies was hard to move. It was desirable, however, to call attention to this matter until a public opinion should be formed in its favour. Dr. Newth had indulged himself with an excursion in dreamland in reference to co-operative action between Hackney College and New College, and he had sometimes indulged in a similar dream in regard to Cheshunt College. As one of the committee of that institution, he offered to Professor McAll hearty congratulations. Mr. Braden, after some practical advice to the students, proposed the following resolution:—

That this meeting, firmly believing in the necessity of affording to our ministerial students the advantages of literary and theological training to the utmost extent practicable, regards with much satisfaction the arrangements recently made by the committee of Hackney College to promote that end, and earnestly trusts that this institution, together with its sister colleges, may be increasingly honoured of God to send forth faithful ministers of Christ thoroughly furnished unto all good works.

The Rev. Vaughan Pryce (who was described by the Chairman as until lately an active member of Spring-hill College), in seconding the motion, said that progressive colleges and amalgamations of colleges were increasing.

On the motion of the Rev. Dr. Kennedy, seconded by the Rev. S. McAll, a vote of thanks to the pastor and deacons of the Weigh-House Chapel for entertaining the friends of the college, and to the chairman for presiding, was unanimously adopted, and the proceedings were brought to a close, the Rev. W. Braden pronouncing the benediction.

REGENT'S PARK COLLEGE.

The session at this college closed yesterday, and in the evening a *soirée* was held, which was well attended by ladies and gentlemen. At the meeting in the library, Mr. John Barran, M.P., presided, supported by the Rev. Dr. Angus, Dr. Underhill, the Rev. Dr. Green, and the Rev. J. M. Phillippo. A hymn having been sung and prayer offered, Dr. Angus said a letter had been received from Sir H. Havelock, regretting his inability to be present, as he had to entertain General Grant; and from the Rev. Dr. Manning, who was unable to attend through illness. The formal report was reserved for the annual meeting; but Dr. Angus stated that forty students (thirty of whom were ministerial, seven missionary, and the remainder lay students) had attended the college classes during the year. There would be vacancies for twelve or thirteen students next session, and the number of applications was nineteen. Three students had obtained settlements, and three others were supplying pulpits with a view to settlement. Two students had taken the M.A. degree at London University, and two had passed the examination of the Royal College of Surgeons. Four students were going up for matri-

ulation at London University. The preaching engagements of the students had been more numerous than ever. In 1875-6 the students were out for 500 Sunday engagements during the forty-four weeks of session, and took 890 single services. Last session the students had 640 preaching engagements and the number of services was 1,056. The increase was partly owing to the aid given by friends of the college, who by their subscriptions had enabled the students to supply those stations. Regular engagements in churches had been more numerous than ever during the last year, showing that the churches valued such aid. They were glad to give it, as their chief aim was to make men preachers, and it helped to counteract the injurious effect of purely secular studies. Dr. ANGUS then quoted from the examiners' reports, which were generally satisfactory, and remarked that the congregational collections had decreased from 306*l.* last year to 210*l.* this year. He hoped that deficiency would be made up.

The CHAIRMAN said the report could not fail to fill them with joy and gladness. The institution had been established especially for the purpose of preparing men for a most important work, and the spirit in which that work was carried on was exceedingly gratifying, for it had been done honestly and efficiently. There was never more necessity than at the present time for an educated ministry, for the system of education now carried on and reaching all classes, would result in a much more intelligent order of hearers than formerly. Their appreciation of the great truths of Christianity would be in proportion to their secular education. The past history of the college had been very satisfactory. Their ministry had had to form, in some measure, the religious character of the nation, and if they read some of the Broadmead records and other historical records, they would see how the men who represented them in the past were similar to those who now represented them, and they had a good deal to do in forming the political character of the people. Their politics ought to be a part of their religion. The Saviour taught the doctrines of liberty, equality, and fraternity, and those great doctrines were taught from their pulpits, and they now enjoyed civil and religious liberty. Seeing that in the past they had derived so much good from what had been done by their forefathers, ought they not to feel their responsibility in connection with that institution? The number of students educated there did not correspond with the need of the churches. The students had during the past year discharged many preaching engagements, and become more proficient in preaching. The churches were anxious to have them, and he would urge friends to subscribe to the fund to aid them in that work. He would like to see a larger number of prizes distributed, by means of a fund raised for the purpose of supplying the students with necessary books. If Dr. Angus could raised a thousand pounds in the course of the next two years, he would himself be glad to contribute a tenth. (Cheers.)

The CHAIRMAN then presented the prizes.

The Rev. Dr. GREEN, in the absence of the Rev. Dr. Manning, then addressed the students. He felt it an honour to wish God-speed to those leaving that college and about to enter upon new relationships, with new hopes and fears. As they began their work they would be likely to continue their ministerial course, and in the position which a man took, his conduct and his character was everything, and would give an impress to his work. The Psalmist traced his providence and success to his observance of the commandments of God. If they were to make progress it must be not only by cultivating their intellectual gifts, but by being pure in heart, and seeing God in His truth, and understanding the reality of His being, and receiving into their hearts the full impression of His greatness and love. Knowledge was much and faith more, but insight was everything, and he who lived near to the source of truth, and could speak of things which he himself had tasted and handled, would be most influential for good. And they must never cease to be students, and he would advise them to keep up their knowledge of Hebrew, as a living familiarity with the original Scriptures was an essential preliminary to success.

The Rev. R. A. REDFORD, as representing New College, expressed his pleasure at being present, and congratulated the students and friends of the institution that they had such an excellent place, with such beautiful surroundings. He also urged the students to keep up their knowledge of Hebrew.

The Rev. J. M. PHILLIPPO, late missionary in Jamaica, also addressed the meeting, which was then brought to a close.

ROTHERHAM COLLEGE.

The annual meeting of this institution was held on June 28. The chair was occupied by Jas. Yates, Esq., J.P., who congratulated them on celebrating the close of their first session in their new building, though they would feel some reverence for the old one. They had now some twenty-one students, and he hoped the friends of the college would endeavour as far as possible to increase its annual income. They must all bear in mind that the establishment was much larger and the expenses had necessarily considerably increased, and they had a burden to remove. The Rev. Dr. Falding read the report of the committee, which after referring to the auspicious opening of their new building last September, spoke of the importance of gradual changes, so that there might be a more exclusive devotion to theological studies, and that the arts

course might be followed at Owens College, Manchester. This division might become possible in the course of years, and the committee were preparing for it by adopting a shortened curriculum of three years for ministerial training in Biblical and theological studies for such candidates for the ministry as have had the advantages of a thorough education before applying for admission to the college, and at the same time to make provision for students not so qualified, by admitting them to a preparatory arts course of two years, more or less, as may be in each case needful, at the completion of which they will be eligible, after passing a suitable examination, to enter upon the full theological course.

To meet this alteration in the constitution of the college, some corresponding change has been made in the tutorial staff. The Principal of the college, who has hitherto had all the theological subjects to teach, besides some belonging to other departments, has been joined by Mr. Tyte, who takes the Hebrew and New Testament, Greek languages, and Biblical criticism and exegesis in hand, thus strengthening, in a very important degree, the theological department, whilst Mr. Barker takes the arts' course under his care, including all the subjects needful for London University degrees, except English language, logic, and mental and moral science, which Dr. Falding continues to teach. It will be perceived, however, that in one great and vital respect no change has been made, nor should ever be made, in the character of the college. It must remain as it has ever been, an institution for preparing devout and earnest young men for the work of the Christian ministry as preachers of the Gospel and as pastors of churches.

The college system should be adapted to train the many able ministers rather than the exceptional scholar and divine. Though, as far as possible, candidates ought to be educated men of cultivated mind and attainments, there might be others who had the requisite devotion and abilities without adequate education to be provided for. In reference to the building fund it was stated that the debt of 7,000*l.* had been reduced to 5,000*l.* by the energy and skill of the ladies of the neighbouring churches, and one friend had expressed his willingness to be one of a number to divide the whole amount between them. They did not, however, fear that so long as the college continued to do the work of the Church faithfully and efficiently, the churches would suffer them to want encouragement and support. The Revs. Dr. Falding, C. C. Tyte, and Philip C. Barker read reports from the examiners as to the results of their examination of the students in the various branches of knowledge. With one or two slight exceptions the work of the college had been done exceedingly well, and was very creditable alike to the tutors and to the students themselves. The Rev. J. McMichael moved, and Mr. Councillor Wragg seconded, a vote of thanks to the committee and a similar compliment was paid to the treasurer (Mr. Yates) and vice-treasurer (Mr. J. Askham), on the motion of the Rev. J. Snashall and Mr. C. Tucker. The Rev. T. Warren, financial secretary, in presenting a report of the increase of contributions from various towns, said that several friends in Rawmarsh, Rotherham, Sheffield, Doncaster, Birkenhead, Barnsley, Halifax, and Nottingham gave special extra help last year, by increasing their subscriptions (which, of course they repeat this year) as well as by the addition of new names to the list of subscribers. Deducting the losses by death and other causes that have occurred during the year, the income of the college will be at least £130 more than it was last year. In reference to the debt Mr. Askham strongly deprecated a mortgage on the place, and suggested that a committee should be appointed to take the matter into consideration, and adopt some plan by which some hundred persons might be brought to endeavour to raise the money. If fifty gentlemen would guarantee to contribute 100*l.* each—say in two or three years—this burden would be removed. This suggestion was readily taken up, and in a few minutes twenty-one sums of 50*l.* each had been guaranteed by gentlemen in the room, ten of these being offered by the chairman, on the condition that the whole amount should be raised in a year. A committee was appointed to endeavour to arrange for the remaining portion, and the meeting terminated.

BRISTOL CONGREGATIONAL INSTITUTE.

The fourteenth annual meeting of this training institution for village pastors was held on Thursday evening in the Lecture-room of Highbury Chapel, Bristol. Mr. Philip Le Gros, of Frome, presided, and there was a fair attendance, chiefly of ministers, students, and ladies. The Rev. L. J. Byrnes having offered prayer,

The Rev. E. J. Hartland (tutor) read the report, which referred to the great demand for the labours of the students in the neighbouring districts, they having conducted nearly nine hundred Sunday services during the session, as well as many cottage meetings in Bristol. Various presentations of books had been made to the library by Messrs. Asher and Co., the Revs. Edward White and R. P. Clarke, Mr. David Lloyd, Miss Knight, Mr. Sommerville, and the Religious Tract Society. Seven students are leaving the institute, four of whom have enjoyed its advantages for three years, and several of them are taking village charges. The Rev. R. P. Clarke having resigned in consequence of ill-health, the secretariat had been put into commission, Mr. D. Lloyd and the Rev. E. J. Hartland undertaking to discharge the duties. Gratifying reports were also read from the tutors

(the Rev. E. J. Hartland and T. B. Knight), and the examiners, the Revs. Dr. Morton Brown (Cheltenham), John Milnes (Frome), D. Lloyd, John Bullock (Stonehouse), and J. P. Allen (Gloucester), as to the course of study pursued, the progress made, and the results obtained.

Mr. W. P. Sibree, treasurer, presented the financial statement, showing that the total income during the year had amounted to 1,015*l.* 13*s.* 3*d.*, and the expenditure having been 935*l.* 9*s.* 3*d.* It was stated that though trade had been depressed, the ordinary subscriptions had been fairly sustained, and in consequence of special donations from two benevolent ladies, the balance of about 90*l.* against the treasurer had been reduced to about 10*l.* The Chairman then presented the prizes to the students who had been most successful in their studies during the year, as follows:—Mr. W. J. Porter, two prizes, systematic theology and English literature; Mr. C. B. J. Farr, ethics of moral theology; Mr. H. J. C. Bishop, New Testament exposition; Mr. D. Jones, four prizes, systematic theology, English language, logic, and Church history; Mr. W. C. Fidge, best essay on the development of the doctrine of the person of Christ; Mr. J. H. Lewis, European history. The Chairman next spoke of the adaptability of the training which the young men received for work in the Congregational churches in the rural districts, and of the advantages which accrued to the village churches from having the services of young men who had devoted their lives to the service of Christ, and who had gone through a period of training in that institution. Speaking of the difficulties which Congregational churches in rural parishes had to contend with, the Chairman said that it was not out of any unfriendliness to the Church of England as such that they wished their own churches to thrive, but from the fact that the Established Church in the rural parishes was drifting into superstition. (Hear.) The Rev. Mr. Clarke (of Frome), moved the adoption of the report and accounts, and the appointment of officers and committee. The Rev. Arnold Thomas, in seconding the motion, expressed his thankfulness at the satisfactory condition of the institute, especially as shown by the reports of the examiners. They could not shut their eyes to the fact that the growth of Ritualism and the superstitious element in the Church of England was on the increase, and it was therefore necessary that they should do all they could to give their ministers all the education, all the knowledge, and all the mental culture they could, that they might successfully combat that evil, which he regarded as a very great evil. (Applause.) He bore testimony to the nature of the services rendered by the Rev. E. J. Hartland, the Rev. J. P. Knight, and Mr. Sibree. The report and accounts were adopted, and a vote of thanks having been accorded to the chairman, the proceedings terminated.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday night.

Mr. Whalley keeps pegging away at the various members of the Government in respect of Popish practices in general and "The Priest in Absolution" in particular. Mr. Whalley has good reason to feel that, in respect of this insidious siege of English Protestantism, he has the advantage of the House of Commons. For many years he has been working faithfully against "the foreign influence," and has chiefly received laughter for his pains. Now the whole country is up in arms against the men whom Lord Redesdale has been instrumental in unearthing, and Mr. Whalley has a right to feel a sentiment of exultation such as may have animated the breast of Sir Isaac Newton when, after long controversy, the principle of gravitation was generally admitted; or, such as, had he lived, might have compensated Galileo when the principle of the motion of the earth was accepted by the Church which had him tortured for declaring the fact. The pity of it is that, quite apart from the good human ridicule which applies to efforts made in the style of those peculiar to Mr. Whalley, the hon. gentleman has made himself the champion of another great question on which he has the misfortune to differ from most other people. Possibly it may turn out that Mr. Whalley is as right in the Tichborne case as he has proved himself to have been in respect of the Ritualistic conspiracy. But, in the meantime, he has to bear the brunt of his combined championship of two hopeless causes, and the net consequence is that hon. members rather fight shy of joining him. Moreover, there is amongst Ministers much uncertainty and ignorance as to what is the right course to take, and they would be very much obliged to everybody if they were permitted to leave things alone. Thus we have Mr. Whalley nightly asking a question in connection with the "Holy Cross," and receiving a cautious answer from Ministers, and dejectedly resuming his seat.

As Sir Andrew Lusk recently observed with respect to the shipowners, "the crushed worm will turn at last," and after much badgering and twitting on the state of public business in the House,

Sir Stafford Northcote has at last turned upon his tormentors. It happened on Thursday night, an evening which had been set aside for a discussion on the army estimates in supply. It is well known that money is urgently needed on account of this as of other services, and Mr. Gathorne Hardy came down full of hope, that this necessity would be admitted. The order paper was crowded with notices of motion on going into committee, but some of these had been "arranged," and it was thought that others might be. However, the night wore on, and it was nearly twelve o'clock before the first two subjects had been disposed of. Then Mr. Rylands came forward in the capacity of the straw that broke the camel's back. In his most impressive manner he declaimed against the iniquity of the Government in asking for further votes on account of estimates, holding that they should have got the estimates through. Thereupon the Chancellor of the Exchequer appeared at the table, and with quite unusual warmth, and with considerable effect, took up Mr. Rylands' cry and declared that it was just such members as Mr. Rylands who were responsible for the very condition of affairs which he bemoaned. Supply has been placed on the orders more frequently this session than during any recent year. Night after night Ministers have tried to get into committee, and night after night they have been barred by notices of motion, some of them of trivial, many of an obstructive character; and the end of it has been that midnight has passed before the Speaker was allowed to leave the chair. And then come those obstructionists, Mr. Biggar and Mr. Parnell, with the abhorred half-past twelve order, to cut the thin-spun intention of the unfortunate Minister in charge of the estimates.

Sir Stafford Northcote had a good case, and he had to thank Mr. Rylands for his interference. Mr. Butt also inadvertently helped the Government forward in the direction they would go. He exacted from them a pledge that supply should be taken *de die in diem*, which is precisely what the Government want to do. The Chancellor of the Exchequer, seizing upon this proposal, undertook to accept it, at the same time exacting a tacit pledge from the House that they should not be unduly obstructed. Under ordinary circumstances this would be a substantial victory, and we might expect supply to go on merrily. But unfortunately neither Mr. Biggar nor Mr. Parnell is amenable to ordinary considerations, and will think no more of disregarding the arrangement come to on Thursday night than they would of doing anything else to offend the sensibilities of the House.

The discussion on Mr. Trevelyan's annual motion for the assimilation of the county and borough franchise, and for a further redistribution of political power, showed a marked advance on former years. The debate itself did not rise above the common-place order, save with two exceptions. The one was the emphatic and animated profession of faith by which Mr. Goschen dissociated himself from his colleagues on the front Opposition bench; and the other, the manly speech from the Marquis of Hartington in which he recounted his errors of former years, and declared his readiness to vote for the resolution. The rules of the House permitted only the first resolution to be put, and upon that the House divided, showing a considerable diminution of the hostile majority. What would have happened on the second resolution remains a matter of surmise, for as the first resolution came before the House in the form of an amendment to the motion to go into committee of supply it could not (being negatived) be followed by another amendment.

The House has been more than usually quiet, not to say dull, to-night. There was, indeed, a singular disinclination on the part of hon. members to meet at all, and for some time the Speaker found it necessary not to observe that it was a quarter past four, at which time the business of the House should have commenced. At that moment Mr. Cross was the only Cabinet Minister on the Treasury bench. As there were a large number of questions on the paper, it would have been awkward to have commenced business under these circumstances. Accordingly the Speaker did not observe that it was a quarter past four till, as a matter of fact, it was twenty minutes past, by which time Ministers had been brought in. The front Opposition bench was quite empty—the absence of right hon. gentlemen being, it is whispered, not altogether unconnected with an important manifesto which Mr. Gladstone is said to have prepared on the question of the rumoured vote, and which will be published to-morrow; which procedure on the part of Mr. Gladstone is said to have created much vexation among his old

colleagues, and gone far to isolate him altogether from them.

There were some notices of amendment on the motion to go into committee of Supply on the Army Estimates. But these were disposed of unusually early, in a great measure owing to the fact that there were very few present to carry on the debate. Thus the House got into committee shortly after eight o'clock, and the heart of Mr. Gathorne Hardy was made glad with several votes.

ON "SUPERNATURAL RELIGION"— VOLUME THIRD.

I.

Before we proceed to give some account of this volume, in which the author completes his "inquiry into the reality of Divine Revelation," we must remind our readers of the ground that was traversed in volumes first and second. The work professes to be an "inquiry," but the inquiry is conducted by one who has made up his mind, not only that a Divine Revelation has never been given, but that it *cannot* be, and that all assertions to the contrary are simply "incredible." Mr. John Stuart Mill says: "It may be said with truth on the side of miracles that considering," among other things, "that a gift extremely precious was due, so far as appearances go, to the peculiar mental and moral endowments of one man, and that that man openly proclaimed that it did not come from himself, but from God through him, then we are entitled to say that there is nothing so inherently impossible, or absolutely incredible, in this supposition as to preclude anyone from hoping that it may perhaps be true." But the scepticism of the author of "Supernatural Religion" is far more thorough than that of Mr. Mill. The cardinal doctrine of his belief is that the miracle of a Divine Revelation through Jesus Christ, or any other miracle, is "inherently impossible" and "absolutely incredible." "To the conception of the rational sceptic," according to Mr. Mill, "it remains a possibility that Christ actually was what He supposed Himself to be. . . . a man charged with a special, express, and unique commission from God to lead mankind to truth and virtue." According to the author whose work is now before us, "it is as irrational to expect or demand knowledge unattainable naturally by man's intellect, as it is for a child to cry for the moon." He will not admit that Jesus Christ did suppose Himself charged with a special, unique commission from God—only perhaps some of His words may have misled His disciples to that effect! And he will not admit with Mr. Mill that "there is a possibility" that He was charged with such a commission. This is the standpoint from which he approaches his "Inquiry," and, coming to it with this *a priori* conviction, it is morally impossible that he should weigh evidence. He must be inclined, indeed it will be his duty, to find out wherein alleged evidence is defective or false, and so to expose it. It cannot be true. Perhaps it was never given—it was only invented long after date, or if given, the witnesses were either deceivers or deceived. The thing testified is simply incredible. The only certainty is that it never occurred. And the one task of "rational" men is to undeceive mankind. An "inquiry" thus inspired is more likely to be an "inquisition" prosecuted *per fas et per nefas*, than a judicial investigation conducted in a calm and candid spirit. And we should be courteous at the expense of truth, if we said that the author of "Supernatural Religion" has risen above the temptation to which his position exposed him. The credit to which he is entitled is this: that being satisfied that all so-called "Divine Revelation" is a sham, and being inherently impossible—he has set himself persistently to discover the flaws there must be in the evidence by which it seems to be supported, closing his eyes and ears against every explanation which goes to support that which he knows to be incredible.

One-half of the first volume of our author's work was devoted to the discussion of the subject of miracles—in relation to Christianity and to the order of nature, and in various other aspects. Our "Review," which appeared as a supplement to the *Nonconformist* in January, 1875, concerned itself mainly with this portion of the book. We will not now, however, repeat even in the briefest form the line of argument which we then pursued. The second half of the first volume, and the whole of the second, were devoted to an examination of the evidence in support of the miracles ascribed to Christ. The grand end arrived at by this examination was to discredit the alleged authorship of the four Gospels, and to prove that these Gospels cannot be traced back with any certainty beyond the middle or even the later part of the

second century. The whole course of our author's argumentation on this subject has been tracked with learned painstaking, and, we think, with the most complete success, by Professor Lightfoot, in a series of articles in the *Contemporary Review*. Dr. Westcott, in a new edition of his work on the "Canon of the New Testament," has likewise examined the principal objections advanced by this author against the chain of evidence which is supposed to connect the days of Irenæus with the days of the Apostles. Our review confined itself to certain arguments based on the concessions of our author himself. Admitting, which we do only for argument sake, all the doubts that can be raised as to the validity of the evidence drawn from Clement of Rome, from the so-called Epistle of Barnabas, the Shepherd of Hermas, the Epistle of Polycarp, the Epistles of Ignatius, and other ancient documents, the fact is unchallenged that our four Gospels were in the hands of Irenæus, who became Bishop of Lyons in A.D. 177—that Irenæus represents them as the only Gospels acknowledged by the churches everywhere—and argues, fancifully enough, that there could be only four Gospels. The fact is likewise unchallenged that forty years before Irenæus became bishop, Justin Martyr quoted largely from some "Memoirs" of Christ, written "by apostles and those that followed them," or their "companions." Our author puts forth his strength to prove that these "memoirs" were not our "Gospels." But it cannot be denied that the substance of Justin's quotations correspond with the substance of what we find in the "Gospels." And if we do not identify the two sets of books, "we are compelled," as Dr. Donaldson puts it, "to suppose the existence of books recognised by the Church as written by apostles, and as such read in the churches, and yet mentioned by no one but Justin." And not only so, but we are compelled to suppose that in the space of forty years, in the light of day, while there are parties in the Church watching each other and contending with each other, certain histories of Christ, written by his apostles and their companions, entirely disappear, and are superseded by other histories professedly written by apostles and their companions, but which every one knows, from the date of their appearance, could not have been so written. And, further, we are to suppose that this supersession of original and authentic histories, and their replacement by later histories, took place, not merely in the hands of the one man Irenæus, but through the silent, unrummured, unconcerted, and necessarily unprompted consent of innumerable independent societies scattered over the world. This, we argued before, and argue still, is, in the favourite words of our author, "inconceivable and incredible."

Irenæus had sat at the feet of Polycarp, who was a disciple of the Apostle John, so that his testimony really connects "the Gospels" which he describes with the days of John. Besides, so far as the aim of the author of "Supernatural Religion" is concerned—namely, to get rid of the supernatural—the evidence of the "Memoirs" quoted by Justin is as strong in support of the supernatural in the person and in the works of Christ, as is that of our Gospels. And so is the evidence of the acknowledged epistles of the Apostle Paul, notwithstanding the effort now made by our author to invalidate it. The probabilities then amount to an historical certainty, that the gospels which we now possess, which were in the hands of Irenæus in the middle of the second century, and which already existed in two translations in widely-separated regions—Latin in Northern Africa and Syriac in the far East—were no new gospels, but those which had come down through various independent channels from the very beginning of the Christianisation of the world.

In his third volume, just published, our author considers the claims of the "Acts of the Apostles" as a witness to the primitive miracles of Christianity, and then proceeds to what he calls "the Direct Evidence for Miracles," that of the Apocalypse, and of the four admitted letters of Paul—and concludes with a discussion of the evidence of the Gospels and of Paul to the Resurrection of our Lord.

The first question he has to consider is the authorship and date of the book known as "the Acts of the Apostles." "It is generally admitted," he says, "and indeed it is undeniable, that no distinct and unequivocal references to the Acts of the Apostles, and to Luke as their author, occurs in the writings of Fathers before one by Irenæus about the end of the second century." Of the imperfectness of this reference to Irenæus, and of other similar references, we shall have something to say by-and-bye. The first part of the sentence we have quoted may be accepted. Thus Meyer says, "There is

no definite reference made to the Acts by the apostolic Fathers." There are passages which seem to be reminiscences of, or allusions to, passages in the Acts. But they are too vague and general to form the basis of an argument, and our author, with the admissions of Westcott, Alford, Donaldson, and others, which he quotes, might have spared himself the trouble of reviewing them; but, in the course of his review, we find admissions the bearing of which on the great question as to what the *Primitive Christianity* was, and what the Christ was held to be by the Primitive Christians, he does not seem to observe. Thus, in showing that a passage in the "Epistle of Barnabas," in which Christ is spoken of as "judging the quick and the dead," has no necessary reference to Acts x. 42 or 2 Tim. iv. 1, he adopts the words of Lardner, that "this was an article known to every common Christian." In disproving the assumption that a passage in the "Pastor of Hermas" is an allusion to Acts iv. 12: "There is salvation in no other," &c., he says, "The Old Testament is full of passages in which the name of the Lord is magnified as the only source of safety and salvation. In the Pauline epistles likewise there are numerous passages of a similar tenour." For instance, the passage from Joel ii. 32, is quoted Rom. x. 13, "For whosoever shall call on the name of the Lord shall be saved." There was, in fact, no formula more current either amongst the Jews or in the early Church, and there is no legitimate ground for tracing such an expression to the Acts of the Apostles." To quote only one other instance. To disprove that a passage quoted from Justin is to be regarded as a reference to Acts xxvi. 22, where Paul speaks of the testimony of the prophets to the suffering and resurrection of Christ, he says, "It is only necessary to quote these passages to show the use of the Acts by Justin. He simply sets forth from the prophets, direct, the doctrines which formed the great text of the early Church."

Our author has an eye for minute details, but he does not see so clearly the principles which underlie these details. He proves that certain passages in Barnabas, Polycarp, Justin, and others, have no necessary connection with certain passages in the "Acts," and cannot, therefore, be quoted to prove the existence of the "Acts" in the days of these fathers. And on what does the proof rest? Avowedly on this, that the contents of these passages—passages which speak of the death and resurrection of Christ, which speak of Him as the Judge of quick and dead, and as the "Lord" on whom we must call in order to be saved—were the common possession, the common formulae of the "early Church." There is surely nothing in the "Acts" more marvellous, no miracles more extraordinary in the Acts, than those miracles of the resurrection and ascension of Christ, nothing more supernatural than the "Lordship" and the final Judgeship of Christ. And you gain but little for your argument against Christian miracles by blotting out the "Acts" on grounds which imply that all Christians in that age believed in the supernatural facts of Christ's personal history.

That the "Acts" was less known and read in the early churches than the Gospels and the Epistles, need not be questioned. But our author gives us a quotation from Chrysostom, which deprives this fact of all its importance as a presumption against its existence at that time. The Greek Father "complains that in his days the Acts of the Apostles were so neglected that many were ignorant of the existence of the book and of its authors. (In passing we must remark on the inaccuracy of which Professor Lightfoot has had to complain so much. Chrysostom does not speak of the "authors" of the book but of its "author"—*ὁ γράψας αὐτοῦ*.) If in the end of the fourth and beginning of the fifth century, the book was but little known—although, confessedly, it had been in existence for two centuries and a-half—how can we infer from its being little known, or at least not quoted, by the writers of the first half of the second, that it was not then existent?

JOHN KENNEDY.

ELECTION OF ALDERMAN FOR CHEAP WARD.—The Lord Mayor has forwarded to Sir John Bennett the official declaration of his having been elected at the wardmote, held June 26, to the office of alderman for the Ward of Cheap, in succession to the late Mr. Alderman Allen, and has summoned Sir John to attend the Court of Aldermen to take upon himself his office. It has been determined by a number of friends and constituents of Sir John Bennett to invite him to a complimentary banquet, to be given at the Cannon-street Hotel on July 18, to congratulate him upon his election to the office of alderman. A large gathering is anticipated, not only of Sir John's constituents, but of many influential friends, members of Parliament, and others. —*City Press*.

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WEDNESDAY, JULY 4, 1877.

SUMMARY.

Six days ago all Europe was startled to learn that the great problem of crossing the Danube had been solved with comparatively little effort or loss of life. The furious bombardment carried on by the batteries of Giurgevo against Rustchuk, and from Turna Maguerelle against Nicopolis, was but a blind. Some twenty miles above the Turkish fortress is the small town of Sistova, where a small body of Turkish troops, some 3,000 in number, with a battery of heavy guns, was stationed. On the opposite side, on the marshy shore, is Simnitsa. At this place a Russian division was gathered on the night of the 26th, and at day-break the first contingent was embarked in large river boats and rowed across the Danube under cover of field-guns. The Turks were on the alert, and though many of the adventurous Russians fell by their shells and musketry fire, a large body soon effected a landing, as described in graphic terms by the special correspondent of the *Daily News*, and after a hot engagement with the Turks put them to flight and silenced their batteries; a Turkish monitor at no great distance being hemmed in by a cordon of torpedos, and unable to move or act. The way was now clear, and in the course of the next day some 30,000 men and artillery had crossed on the pontoon bridge, including the commander-in-chief, the Grand Duke Nicholas. The passage of troops was for a time interrupted by the breaking of the pontoon bridge—according to one account by a severe storm; according to another by Turkish shells. The damage was, however, repaired in a day. Independently of the army corps which crossed into the Dobruddcha, a Russian force of 60,000 men, with adequate cavalry and artillery, is now in Bulgaria, between the fortresses of Rustchuk and Widdin. The passage across the Danube seems to have been effected with a loss to the Russians of less than a thousand killed and wounded.

No time seems to have been lost by the

invaders. A body of Russian troops, after unimportant engagements at Biela and elsewhere, has taken possession of Tirnova, the ancient capital of Bulgaria, and thirty miles south of Sistova. There a provisional government has been organised under Prince Tcherkasski, and in each of the Bulgarian towns yet taken there has been established an elected municipal council and Christian magistrates. This is in accordance with the proclamation of the Czar to the Bulgarians on his army crossing the Danbe, which promises a thorough reorganisation of the administration throughout the provinces, and which is said to have caused serious disquietude at Vienna. Nothing is known as to the course which will now be pursued by the Turks. Probably the garrisons of Silistria, Rustchuk, and Widdin, are not strong enough to take the field against superior numbers, and no information is given as to the use to be made of the large force in the intrenched camp at Shumla. But it is reported that a battle is imminent on the plains of Jantra, near Biela, though the Russians have now had a week to establish themselves firmly on Bulgarian soil. They hold Tirnova, which is in the direct line to one or two of the best passes over the Balkans, and it seems probable that they will find abundant supplies in the invaded country.

Great disasters have overtaken the Russians in Armenia, owing apparently to the rash tactics of Prince Melikoff, who directs their operations. Mukhtar Pasha, having been heavily reinforced, attacked successively several isolated divisions of the Czar's troops, which suffered great losses in these encounters. The forces which recently threatened Erzeroum were, at the end of last week, retreating to cover Kars, and have abandoned the strong position at Soghanli Dagh. According to a recent telegram from Erzeroum, the investing force at Kars has suffered very severely in attempting to storm some of the forts, and the Turks have reopened communications with the garrison. It is stated that the active efforts of the Russians will be limited to the siege of Kars till the arrival of the much-needed reinforcements. Bayazid, recently conquered by them, has capitulated to the Kurds, and the force pressing upon Batoum has been driven back with heavy loss by the defending troops, aided by ironclads in the port. Accounts of the operations in the Caucasus vary. The Turks declare that the insurrection is general, and Tiflis in danger, but apparently they have gained little by this expedition in the Russian rear. "The unfavourable issue of the first phase of the campaign," says a St. Petersburg telegram, "is attributed to the scattering of the forces in attacking too many points at once, to the insurrection of the Caucasus, and to the disagreements between the Grand Duke, the nominal commander of the army, and the actual commander, General Loris Melikoff."

Among the subordinate, but not unimportant events more or less connected with the war, the most significant is the declaration of M. Tisza, the President of the Ministry, in the Hungarian Diet. He stated that Austro-Hungary had heretofore abstained from demonstrations, and had been spared the expense of useless mobilisation, though prepared for every eventuality, and that the policy of the Government would be shaped solely by the interests of the monarchy "to the exclusion of all antipathies and sympathies." This speech has been cordially endorsed by the Emperor. Possibly owing to the influence of the Vienna Cabinet, the Turkish army on the confines of Montenegro is quite inactive. It is said that Italy having offered the Principality its mediation, and even the occupation of the territory, in case of need, Austria has been obliged promptly to take up the cause of the mountaineers at Constantinople, and with some effect. The Greeks, while making every preparation, still hold back, and have been saved from an immediate quarrel with Turkey about a cargo of arms, by Austrian mediation. Prince Milan had opened the Servian Skuptchina in a speech which shows that he is under severe restraint, and cannot at present depart from his neutral position. The Russian batteries of Giurgevo have inflicted terrible damage on the town of Rustchuk, and loss of life among non-combatants. They have made the English and other foreign consulates a special mark. All these buildings are well-nigh in ruins. This barbarism has been protested against, and the destruction of a town, rather than the defences outside, has met with universal reprobation.

There was an extraordinary—almost unprecedented—scene in the House of Commons on Monday night, or rather Tuesday morning, which was not witnessed or recorded by the reporters. Our correspondent in the gallery mentions that soon after eight o'clock several votes of the army estimates were carried, to the great satisfaction of Mr. Hardy. The cheer-

fulness of the Minister for War was somewhat premature. After a few votes had been taken, some five Home Rulers, including Major O'Gorman, Mr. O'Connor Power, and Mr. Parnell, assisted by Mr. Whalley, resolved, for some reason, to grant no more, and no less than seventeen divisions were taken on motions for reporting progress, which kept the House sitting till seven o'clock in the morning, when it was finally counted out! So lengthened a sitting, from half-past four on Monday afternoon to seven next morning, has not been known since the ante-Reform Bill era in 1831. Yesterday the Chancellor of the Exchequer said that something must be done to prevent this utter waste of public time—and the public will agree with him.

In the midst of many anxieties, not the least of which is the thwarting of their measures by wilful and senseless obstruction in the House of Commons, the Government are cheered by an unexpected revival of the revenue. The returns for the last quarter show an increase of a little over half-a-million since the 1st of April, which actually exceeds the Chancellor of the Exchequer's estimated increase for the entire financial year. The improvement is not limited to one or two items but is spread over the whole. It might be premature to conclude till after another quarter's experience that this elasticity is the result of a general revival of trade. We fear that the buoyancy of the revenue will just now somewhat encourage the Government in a very free, and what will probably turn out to be a useless expenditure in warlike preparations, with a view to carry out their "spirited" foreign policy.

Sir Stafford Northcote would be the happier, and the country profoundly grateful, if they could put faith in the idyllic picture drawn by the Solicitor-General in an after-dinner speech at Portsmouth on Saturday. "The Government," said Sir Giffard Hardinge, with curious effusiveness, "would preserve that central foundation by which religion was diffused all over the land in a thousand rills, beautifying and sanctifying society, and maintaining the principle that hereafter men would have to give an account of their actions, and that was the policy by which peace and happiness, truth and justice, religion and piety, might be established amongst them for all generations." Evidently, if this is all true, we have a "miraculous" Government as well as a "miraculous" Premier! It is a pity the electors of Huntingdonshire have not made the discovery. At the election last week they did indeed return Lord Mandeville over the Hon. H. Fitzwilliam, but only by the narrow majority of 58 (1,468 to 1,410); a great reduction of the Tory vote as compared with 1874.

Marshal MacMahon has been holding a review of troops at Longchamps, and the next day an Order of the Day appeared praising the troops for their discipline, and expressing reliance upon them to defend the dearest interests of the country. The Marshal adds that he is sure they will aid him to maintain respect for Government and law in fulfilment of his mission, which he will discharge to the end. The *Pays*, with blunt accuracy, remarks on this order:—"The head of the army has spoken, he has appealed to bayonets, and everything is going to be as it should be." The Marshal has appealed to the country, but, if the response is not to his mind, he will rely on the army, but does not intend to resign. Why then go through the farce of a general election? The course taken by his Ministers is in harmony with this Napoleonic declaration. M. Fourtoul has issued a circular to the prefects in favour of the official candidates, and has actually forbidden the sale of all Republican newspapers at the railway stations. Evidently, that Minister, like his predecessor, M. Buffet, is dubious as to the result of the appeal to the constituencies.

THE BRITISH FLEET IN BESIKA BAY.

THE ex-Prime Minister has once again raised a note of warning in his letter relative to the expected vote of credit. There are those who may think his intervention officious, if not mischievous. For ourselves, we venture to express an opinion that by this act of moral courage the right hon. gentleman has laid his countrymen under a further debt of obligation. Vigilance may often be sleepless, but, nevertheless, unavailing. In the case of so illustrious a statesman as the right hon. gentleman, it is fruitful of results. Having a strong conviction that, in common with many other earnest statesmen, Mr. Gladstone has more than once frustrated the persistent policy of our "miraculous Premier" to drag England into a distinct attitude of antagonism to Russia, which, if not the prelude of war—as we believe it would be—might be the occasion of permanent and uncalled-for

alienation, we heartily rejoice at his present action.

It would be folly to shut our eyes to the fact that a further struggle at home on the Eastern Question is impending, and is likely to take place before the close of the session, in which all persons who are averse to this country drifting into war, and to the giving of moral support to Turkey, should be prepared to take their part. For a fortnight past there have been, as Mr. Gladstone says, "rumours that the Government were about to apply to Parliament for a vote of two, or, according to some, of three or even five millions of money, with a view to increased military preparations." These reports have, indeed, died away, and our alarmist papers have been for the time silenced by the pointed and sarcastic declarations of Lord Salisbury. We have now something more substantial than such rumours or pilot balloons sent up to ascertain the direction of the wind. No sooner is it announced that a large Russian force has crossed the Danube than we hear of a Cabinet Council, and as the result an order that the British fleet should return to Besika Bay, at the entrance to the Dardanelles, "We may look upon the movement," remarks the fire-eating *Daily Telegraph*, "as a 'retort courteous' to the passage of the Danube by the Emperor and his brother the Grand Duke. The presence of a powerful squadron so near the Straits is a guarantee that, despite the strenuous efforts of the Russian party at home, England is determined not to be taken by surprise; that the command of the Dardanelles will not be lost; and that, having secured so vital a point, the last word of the Eastern Question—Constantinople—shall not remain at the mercy of accident." It would not be justifiable to assume that the rhodomontade of the Turcophile paper is an accurate explanation of the intentions of the Government. But this is clearly the view that will be taken of the act at Constantinople in the present emergency. The Porte will hardly fail to draw encouragement from this forward movement of its traditional ally. Nor is the force of this conclusion likely to be lessened by the report that the ordering of the British fleet to Besika Bay is the substitute for the more decided step of sending a force of 20,000 men direct to Constantinople, as proposed by the warlike members of the Cabinet; which would have been a distinct menace to Russia.

Mr. Gladstone's letter is, therefore, most timely. The suggested vote of credit to the Government resolves itself into a question of confidence in the Ministerial policy. There is, no doubt, a section of the Cabinet disposed vigorously to resist the aggressive tendencies of their colleagues. They may or may not ultimately prevail. Lord Salisbury is resolute, but Lord Beaconsfield is persistent. But the disposition of any members of Her Majesty's Government, with the Prime Minister at their head, to take sides against Russia is in itself a national peril. The proclivities of the Premier are no secret. He may, in a spirit of reckless daring, strive to commit this country to action even before the prorogation of Parliament. But the knowledge that the Government has met the Russian passage of the Danube by sending a fleet to Besika Bay, shows the light in which any demand for a money credit should be viewed.

Such a claim is commended to Parliament as being founded on the action of the Parliament of 1870. Mr. Gladstone conclusively shows that precedent does not apply. The vote of two millions was then asked for in consequence of the revelation of the scheme of Napoleon III. for absorbing Belgium, "and after Her Majesty had in consequence entered into new treaties with each belligerent, binding the parties respectively to resist the other belligerent by force in defence of the independence of that country." But, so far as the actual war was concerned, Englishmen entirely agreed to observe a rigid neutrality. There was no war party. It is otherwise now. As Mr. Gladstone remarks, "At the present time an active section, with many powerful influences at its command, labours energetically to promote intervention in the war." Without assuming that a vote of credit is impending, Mr. Gladstone once again warns the Government "that any proposal or attempt, under the plea of supposed 'British interests,' or under any other plea, to give effect to such a policy by the proposal of an increased vote for armaments will meet with resistance, and with such a resistance, from the energetic and deliberate convictions which I believe to be those of the people, as ought to form the subject of serious consideration by Her Majesty's Government, before they arrive at any decision which will have the effect of provoking it." This is very serious language for a responsible statesman to use, and it derives

fresh significance in consequence of the step actually taken by the Government since the letter was written. Parliament would indeed betray its trust by giving Ministers a credit vote without the clearest indication of the policy they intended to pursue.

Mr. Gladstone concludes his letter, which was written in reply to an address from the Baptist Churches of Worcestershire, by asking if England is, "either avowedly or underhand, to be made the instrument of giving an active countenance or support to a great iniquity, now struggling to retain its licensed powers of blight and desolation? And if I know anything of the convictions and feelings of the nation, into such a course as this it will not on any terms, however plausible, consent to be either driven or cajoled." Mr. Gladstone's confidence will soon be tested. It seems to us that the very crisis which he contemplates has already arrived. The first overt act has been taken on behalf of so-called "British interests." It has been decided on at a time when the large portion of the Russian legions is yet on the left side of the Danube, when the Czar's forces in Armenia are sustaining severe reverses, and before even Austria has thought it necessary to mobilise her forces. The Turkish press says that Mr. Gladstone's protest will be treated with sovereign disdain. What the British people will want to know is the object and end of the policy initiated thus early and single-handed. Are they prepared to expend—to throw away—some four or five millions over and above the 24,700,000 granted by Parliament for the military and naval services, to provide against a danger that may be quite illusory, and the immediate result of which will be to sustain the Turks. If so, it will not be long before the 20,000 troops follow. Lord Derby's recent despatch does not challenge Prince Gortschakoff's declaration that, if for belligerent purposes the Czar's forces should take Constantinople, that capital would not be held. But the policy precipitately decided on at the last Cabinet Council, plainly points to a course of action which would bar the approach to Constantinople, and once more constitute England the ally of Turkey. In a few weeks, probably even before the close of the session, it may be too late to arrest Lord Beaconsfield in his cherished purpose—a purpose which is intended to have the double result of rehabilitating the Ottoman Empire and our Tory Government, under the delusive plea of protecting "British interests."

THE COUNTY FRANCHISE.

THE debate on Friday evening was principally remarkable for the secession of Mr. Goschen from his party at the very moment of its practical reunion. There were no new arguments adduced, though Mr. Mundella put an old one in a very telling form by a striking illustration from the town of Loughborough, where four members of the school board, the majority of the clergy and ministers, and all the public schoolmasters of the town are without the right to vote under the present law. If there were no new arguments, there were also no new manifestations of character, unless we count Mr. Goschen's as such. Mr. Lowe defended the British Constitution by a Conservative vote, though he did not on this occasion bless it with his caustic eloquence. Lord Hartington frankly accepted the impulse from behind, which compels his somewhat reluctant leadership. The whole party, with the exceptions named, voted in a solid phalanx. The majority of 56 against the resolution was simply the working majority of the Government in power. And it was thus made clear that the assimilation of the county franchise to that of the boroughs must be inscribed in the forefront of the programme with which the Liberals will next go to the country.

For ourselves, we have never had any hesitation in giving our entire assent to the principle of this proposal as an essential element in the Liberal creed. The arguments in favour of it are simply a fresh application of those which carried the reforms of 1832 and 1867. There is indeed one argument which is scarcely present in equal force—the argument of popular enthusiasm and determination. Whether that will be supplied remains to be seen: we sincerely hope it may. From the impassioned rejoinder of Mr. Mundella we gather that, if anything can supply this much-needed motive-power it will be such scornful depreciation of the value of the popular vote as that in which Mr. Goschen indulged himself during the debate. No Tory spoke against the proposal with anything like the earnestness or force displayed by this late member of a Liberal Government. And, indeed, the comparative reticence of the party in power fully justified Mr. Goschen's taunt of an expectation on their part that the question would before long be

undertaken by their own leaders. In truth, as he said, both parties seem to be watching each other lest the one should steal a march upon its rival. If then the measure is so inevitable that each party is anxious to forestall the other in its adoption, what are the potent reasons inducing a statesman of Mr. Goschen's position to imperil his whole future career by its rejection? We wish to do all justice to the undeniable courage of a secession induced by manifest conviction. But the arguments by which that conviction was maintained are just such as we have been accustomed to from the lips of Tories, and they have more than once received the best of all refutations, that of experience. It is to no purpose to tell us, as the Conservatives did before their education was completed in 1867, that the franchise has been too recently settled to be disturbed afresh. Ten years at the present rate of political progress are quite equal to thirty in the earlier part of the century. If, as Mr. Goschen tells us, "pauperism has eaten most seriously into our rural life," this is owing mainly to the want of that independence which nothing does more to encourage than the possession of the national franchise. It is true indeed that a democratic constitution involves "democratic budgets" as well as democratic measures of all other kinds. But so long as these secure the greatest good of the greatest number, there will be little to complain of on the score of that political economy with which Mr. Goschen seeks to frighten us. He tells us that the newly-enfranchised voters are loyal and orderly only because no measures have yet been carried contrary to their wishes; but we have, he says, yet to learn what their conduct will be when their patience is tried by measures that they do not approve. We should have supposed that this patience had been quite sufficiently tried by the weary centuries of aristocratic rule, during which the greatest good of the smallest number was the principal aim of legislation. But if Mr. Goschen means that the newly-enfranchised electors, or those whom it is proposed to add to their number, will not stand the triumph of obnoxious measures, or the persistence of institutions opposed to the convictions of the majority, this is a peculiarity which they share with all classes of electors of whom we have ever heard. Our only safety lies in securing such universal and thorough education as shall make the common sense of most the best court of appeal.

As we have said, the real difficulty lies in the fact that whether owing to the semi-serfdom of the agricultural labourers, or to the difficulty of interesting the town populations in a cause not immediately their own, or to a shrewd suspicion on the part of many Liberals that the first fruits of the new reform would be reaped by the Tories, there is much less enthusiasm for this extension of the franchise than experience has shown to be needed for the accomplishment of practical legislation. How is it, then, that the Liberal party in Parliament has found in this question of the county franchise the talisman of reunion? If we must frankly express our own opinion, we think that there are many honourable gentlemen on the Opposition benches who have eagerly welcomed any cry which promised to drown those murmurs of disestablishment, which are inarticulate only because they are so multitudinous. At every popular Liberal gathering, in every genuinely Liberal club, religious equality evokes a passionate response, which no other political cry can rival. In fact, it was becoming perfectly plain that one of two watchwords only could reunite the Liberal camp. It is a singular comment on the internal condition of that camp that the watchword chosen should be one already whispered by the enemy, and likely to mingle friend and foe in wild confusion when the moment for action arrives.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL—ITS UNEQUALLED EFFICACY IN CONSUMPTION AND DISEASES OF THE CHEST—The medical profession of all countries now consider Dr. de Jongh's Light-Brown Cod Liver Oil as incomparably the most valuable remedy for Consumption and Diseases of the Chest. No remedy so rapidly restores the exhausted strength, improves the nutritive functions, stops emaciation, checks the perspiration, quiets the cough and expectoration, or produces a more marked and favourable influence on the local malady. Dr. Waudby, Physician to the Hereford Infirmary, writes:—"I can take Dr. de Jongh's Light-Brown Cod Liver Oil without any difficulty or dislike, and with as little inconvenience as water alone. Not only in my own case, but in many others I have seen, it has caused an improvement of chest symptoms and an increase of weight, so soon and so lastingly, as to be quite remarkable. I believe Dr. de Jongh's oil to be the most valuable remedy we possess for chronic and constitutional disease." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

WITH THE "CHURCH LEAGUE."

(From our own Correspondent.)

The "Church League for the Separation of Church and State" may be said to have made its *debut*, so far as public meetings are concerned, at the meeting at the Freemasons' Hall last night. Not that it was absolutely its first meeting; but that lately held at St. Alban's schoolroom may be regarded as local only. By outsiders the meeting was looked forward to with curiosity on two grounds, which shaped themselves into the questions—"What sort of an attendance will there be?" and "What will be the effect of the 'Priest in Absolution' disclosures?" Well! considering the time of year, and the fact that it rained heavily at the hour of commencement, the meeting was very well attended; the hall being full, though not crowded. The audience was mostly composed of men—a large number of them young men, and from their demeanour, I should think many of them were among Mr. Mackonochie's followers at St. Alban's. There were several, though not a great many, clergymen, and I saw undoubted Nonconformists and Liberatorists dotted about in the hall, evidently watching the proceedings with great interest. There was a respectable attendance on the platform, though it would not be considered imposing. As to the disposition of the audience, it was evident that the great majority were thoroughly with the promoters of this meeting, the fact being evident on the show of hands taken on three amendments which were moved, and being further proved by the vociferous responses to some of the statements, or appeals, of the speakers. There was, however, a minority evidently disposed to give trouble; the "Priest in Absolution" business greatly exciting them. Every now and then one of them would fire a well-aimed shot, in the form of an exclamation, or a question, which was replied to by derisive outcries on the other side. In fact, towards the close of the proceedings, there was quite as much disposition on the part of some to get fun out of them as to engage in serious discussion. On the whole, it was a strange and suggestive spectacle to see a body of Churchmen, who a few years ago would not have thought of touching the question, debating disestablishment as one of the pressing and practical questions of the day.

The President of the League, the Rev. A. H. Mackonochie, acted as chairman, and acted with dignity and firmness all the way through, and with an evident determination that everybody should have his say on either side. He commenced with a frank acknowledgment of the work done by the Liberation Society, and said that, little by little, there had dawned upon people's minds in the Church truths different from those which many of them had received in childhood. Little by little it had dawned upon them that the work of separation between the Church and State was one for Churchmen, rather than for those who had not the privilege of being connected with the Church. He treated the subject historically, to show what had been the effect of the union of Church and State on the bishops and on the Church generally, and closed by saying:—

These fifteen centuries had split the Church into a thousand divisions, so that Christianity scarcely dares to lift up her head before the heathen because the Christian missionary was met by the question, "What is Christianity?" He had heard Christianity preached by some scores of preachers, and each of them taught a different Christianity, warning them against all the other teachers of Christianity. That was what the fifteen centuries of Establishment had done for Christianity.

The first speaker was Archdeacon Denison, who looks a good deal greyer than when I last saw him; but who, considering that he is seventy-one years old, spoke—or rather read—with uncommon vigour, though he said he would rather have been in his grave than have had to attend such a meeting. The first part of his address contained an *a priori* argument against Establishments, and had some good points, which were well received. Establishment had made the Church the slave and victim of the civil power; it was calculated to kill religion, not promote it, and this would be the last establishment the world would see. Up to this point the audience went with the Archdeacon, but towards the close he began to hit out rather wildly, and then there were tokens of dissent. He was very bitter about the Education Act—"that weapon of the great deceiver of souls" the time-table conscience clause, and the school board—"as bad, and as miserable a thing as the world has ever produced"—statements which were met by some shouts of "No!" He also came down on Archbishop Tait with great force.

Mr. Dowson, a layman, who seconded the first resolution—affirming that the true idea of the

Christian Church is opposed to its union with the State—spoke earnestly, but also thickly, so that he was indifferently heard. His main point was, that Churchmen had grievances as well as Nonconformists, and that if they were removed many of their Nonconformist brethren would come back to the Church. This was met by a piercing voice—"Dissenters will never come back to the 'Priest in Absolution'"—which led to momentary confusion. Then came the first amendment, moved by Mr. Micklethwaite. It was a very mild one:—

That the union of Church and State is of itself a matter of indifference; but that it is not sound policy for Churchmen to agitate for their separation.

He remarked that he was grieved to be opposed upon that platform for whom he had the highest respect, and had no sympathy with some who had entered the room who did not know how to behave themselves. If they as Churchmen demanded their rights, he believed all honest Englishmen would be willing to concede them. That was the policy which they should pursue, and not ally themselves with a "parcel of thieves" who attempted to hoodwink honest men under the specious name of the Liberation Society. This last sentence led to a row, and the speaker was called upon to withdraw the phrase, the substitution of "gentlemen who desire to obtain property which does not belong to them" occasioned laughter, and more protests, followed by the entire withdrawal of the sentiment. To the Liberationists present, it must have been an amusing little episode.

The amendment was seconded, though not effectively, and then the Rev. Mr. Ben Oriel, a converted Jew, supported the motion, and made one of the popular speeches of the evening. Some of his points were very good, especially his reference to the canons of the Church before the Reformation. So far from finding anything in them about the royal supremacy, on looking to the index for "Crown" he found only "See Tonsure," and under the head of "King" there were only restrictions of the king's authority in ecclesiastical matters, and these the speaker contrasted this with the Act of Submission and other post-Reformation documents. He also gave a good string of answers to the question—"What does the union of Church and State mean?" enumerating the various evils from which the Church suffers.

The amendment was then disposed of; perhaps twenty persons voting for it, and the Rev. G. R. Sinden, rector of St. George's-in-the-East, moved another, strongly deprecating the movement. He expressed regret at the disloyal things he had heard, which elicited violent protests. That, and another amendment of the like kind, were disposed of as the first had been, and the motion was carried by a large majority. Before it was put, a diversion was effected by the effort of a young woman to speak, which was strongly objected to by some; but she contrived to object to the unfairness of admitting women members as "associates" of the League, but not allowing them to vote. Mr. Cox, of Belper, moved a resolution affirming the sufficiency of voluntarism to support religion; but he had not time to do justice to the mass of information with which he was evidently supplied. The Rev. A. H. Stanton was the best speaker, and he spoke characteristically, with ability as to matter, but extravagance in regard to manner. It was, he said, easy to say that the League got up that merely because of the difficulties they were in; but he had all along held the sentiments he advocated now. Among other things, he said that the difference between themselves and their Nonconformist friends and himself was this: the Nonconformists believed that if the Church of England were separated from the patronage of the State and her endowments, that having no coherency in her, she would fall to pieces; but he believed that if the Church of England were separated from those drawbacks she would go forth as her Master went forth, in her own interest, beauty, and truth, and conquer the world.

The meeting showed its appreciation of Mr. Stanton by giving him cheers, as well as thanking the chairman—which was not done till a late hour. It was impossible not to compare and contrast this meeting with that of the Working Men's Association, held at the Cannon-street Hotel, during the imprisonment of Mr. Tooth. At that meeting the speakers were full of the grievances of the Church, but did not go to the root of them—were hovering about disestablishment, but, apparently, afraid to mention it. Last night the subject was dealt with in quite a different fashion. The speakers had made up their mind that Establishment lay at the root of all their troubles, and must be struck at accordingly. They had their own way of doing it, and it was, at least, thorough and courageous, and, considering that they are beginners at the work, they are doing it with ability as well as vigour.

Literature.

"POETIC INTERPRETATION OF NATURE."

Principal Shairp's lectures in this volume were delivered to a popular audience in Dundee; and, as he says, "the book bears the impress of the peculiar object with which the lectures were composed, and of the circumstances under which they were delivered. That object was to add a kind of literary supplement to several longer and more systematic courses of lectures on physical subjects." He has revised and rewritten them, and certainly he has not failed in what he proposed to himself. "It seemed to me," he says, "that some good might be done, if I could succeed in bringing before our hearers the truth that while the several physical sciences explain each some portion of Nature's mysteries, or Nature considered under one special aspect, yet that after all the physical sciences have said their say, and given their explanations, there remains more behind—another aspect of Nature—a further truth regarding it, with which, real and interesting though it is, science does not intermeddle." Though it would not have suited Mr. Shairp in such lectures to have been too refined in distinctions, or to have traced out special lines of development too much in detail; yet the main ideas are set forth with a delicate clearness and in an attractive style, which show that he can adapt himself well to his audience. First of all, he considers what nature is. Nature is the whole sum of the appearances which reach us, which are made known to us primarily through the senses, supplying the staple or raw material on which poetry works as well as the physical sciences. The business of the sciences is to reduce them to exact knowledge, subduing apparent confusion and multiplicity to unity, order, and law. But this ordered array of material appearances, these marshalled lines of nature's sequences, wonderful and beautiful though they be, are not in themselves all. No reasonable being can rest in them. Inevitably he is carried out of and beyond these to other inquiries which no physical science can answer. And the element that resides in these natural appearances, which claims from man a more universal tribute, is Beauty—a real quality interwoven with the essential texture of Creation, and of this element Poetry is the fittest human expression. Poetry, then, has to do with truth as really as Science has, though with a different kind of truth. The poet feels a certain order of relations more intensely than other men, and gives them fitting embodiment; and hence the range of poetic emotion is as wide as the range of human thought, or as existence. Physical science deals with outward objects alone; Poetry has to do with the object, *plus* the soul of man. When Principal Shairp comes to consider the methods by which the poet interprets nature, he rises to true eloquence:—

Are not the visible earth and skies the storehouse from which imagination furnishes herself with her earliest forms, or draws her broadest as well as most delicate resemblances? Are these not the substances round which the affections twine many of their first and finest tendrils? Next to the household faces, is not the visible world the earliest existence that we know, the last we lose sight of in our earthly sojourn? All his life long man is encompassed with it, and never gets beyond its reach. He lies an infant in the lap of Nature before he has awakened to any consciousness. When consciousness does awaken within him, the external world is the occasion of the awakening, the first thing he learns to know at the same time that he learns his mother's look and his own existence. For the growing boy she is the homely nurse that, long before schools and schoolmasters intermeddle with him, feeds his mind with materials, pouring into him alike the outward framework of his thought and the colours that flush over the chambers of his imagery. The expressive countenances of this earth and of these heavens, glad or pensive, stern or dreary, sublime or homely, is looking in on his heart at every hour, and mingling with his dreams: Nature is wooing his spirit in manifold and mysterious ways to elevate him with her vastness and sublimity, to gladden him with her beauty, to depress him with her bleakness, to restore him with her calm. This quick interchange of feeling between the world without and the world within, this vast range of sympathy, so subtle, so unceasing, so mysterious, is a fact as certain and as real as the flow of the tides or the motion of the earth. Yet, though truth it be, it is one which science cannot recognise, and which she has left wholly to the poet. It is his to witness the fact of this intimacy—kinship, I might say—between the movements of Nature and the heart of man, to represent the relation and interpret it. And though he may never be able fully to compass or exhaust all the import of these relations, or to penetrate to the bottom of the secret, yet it is the one chief office of the poet to express it, to get it recognised, to keep alive the sense of it among his fellow men, and to interpret to them,

* On the Poetic Interpretation of Nature. By JOHN CAMPBELL SHAIRP, LL.D., Principal of the United College of St. Salvador and St. Leonard, St. Andrews. (Edinburgh: David Douglas.)

as best he may, these enduring yet tender intimations that exist between their hearts and the wide world of eye and ear that surrounds them.

A most interesting chapter follows on the relations of science and poetry, and the peculiar forms in which they modify each other. Principal Shairp puts it that the secrets of science must become the property of the market-place before the poet can efficiently translate them into symbol, and he cites the "In Memoriam" as illustrative; though he might well have added that some of the obscurity of that great poem is due to the closeness of the interest with which Mr. Tennyson contemplated truth in purely scientific aspects, using, or attempting to use, as symbols scientific truths not yet the property of the market-place. Principal Shairp's criticisms of Wordsworth are, as we should expect, most delicate and discerning, no less than the contrast he carries out between that poet's modes of dealing with Nature, and those of others. His remarks on the Hebrew Scriptures and Homer are certainly suggestive. Chaucer, Shakespeare, Milton, Cowper, and Burns are each studied as interpreters of Nature and contrasted with each other. Some very incisive remarks are made on Shakespeare, and quotations are given with great discernment. We agree with Principal Shairp, in opposition to Mr. Ruskin, in fancying that acquaintance with mountains would not have deranged and disproportioned his genius, would not have laid "too powerful a grasp on his imagination or have made him lean too much their way, and so have marred his universality." Our theory rather is that in the case of the man who had penetrated the heights and the depths of human nature, and had maintained a steady mind and eye, the mountains, had he known them, would only have furnished him with new sources of illustration. We must venture one remark about Milton and the glimpses we get of Nature in his later and greater works. "He returned no more to rural description. . . . The simple love of Nature, such as it was in his earlier poems has disappeared, or is overlaid by his learning" in the "Paradise Lost" and later poems, writes Principal Shairp. And in a footnote he says that to this, at the suggestion of Professor Campbell, of St. Andrew's, he must make one exception—the passage in the 9th Book of "Paradise Lost," where Milton describes the Tempter as first catching sight of Eve. Had this exception not been explicitly made, we should have rested content on a general supposition that Principal Shairp referred to express, set, and sustained descriptions of Nature; and though that we should have deemed to be over-exacting, we should not have dwelt upon it. But the truth is, there is not a book of the "Paradise Lost" in which there are not figures caught from Nature, showing that in the heart of the poor blind poet Nature still lived its own life. Some of the finest natural images in Milton—condensed, apt, and fresh—are found in the "Paradise Lost." In Book I. how apt is this simile:—

As bees
In spring time, when the sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters: they among fresh dews and flowers
Fly to and fro, or on the smooth plank
The suburb of their straw-built citadel,
New rubbed with balm, expatiate and confer
Their state affairs.

This is from Book II. :—

As when from mountain tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heaven's cheerful face; the lowering element
Scowls o'er the darkened landscape snow, or shower:
If chance the radiant sun, with farewell sweet,
Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.

And surely Principal Shairp forgot this passage from Book IV. :—

Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun
When first on this delightful land he spreads
His orient beams on herb, tree, fruit, and flower,
Glist'ring with dew: fragrant the fertile earth
After soft showers, and sweet the coming on
Of grateful Evening mild; then silent Night,
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train.
But neither breath of morn, when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glist'ring with dew; nor fragrance after showers;
Nor grateful Evening mild; nor silent Night,
With this her solemn bird, nor walk by moon
Or glittering starlight, without thee is sweet.

But we may have failed to catch the Principal's drift.

It is not impossible that some disappointment may be felt with the volume by certain readers. The title indicates an effort after such exhaustiveness as is hardly to be found in the treatment, which is, however, fully explained by the audience. For example, we miss, what at the moment there is some need for—a clear and precise line of distinction between the elements special to the Celtic interpretation of Nature

and elements special to the Saxon or Lowland genius in that aspect. In the one, we have Nature conceived as the veil of something ghostly, unsatisfying, yet full of irresistible fascinations. This is accompanied by what we only call mystical "Heimweh," longing for the unsealing of mysteries, magical self-absorption, tending even to surrender of the will; brooding unsatisfied yearning, which would fain pierce beyond the bounds of the visible altogether. In the other, a calm, patient proportionateness—a desire to control Nature into harmony with subjective elements, as seen more specifically in the still self-control, the rigid economy, and autocratic self-assertion of Wordsworth; seen, too, in the determinate but unconscious way in which Burns—who had nothing in him of the Celt—set aside Nature, and wholly subordinated it to human interests and human character. In Ossian, for example, Nature is a great sombre, nebulous presence, passing now and then into shapes somewhat more definite and measured, but ever retreating again as into a great mist, in which the objects of the several senses seem to be absorbed and confused. The individual image is not defined and isolated—it is the vague representation of a great force, vast and inscrutable. Mr. Carlyle, so far as we can separate his impressions of Nature from his vivid sympathy for certain aspects of humanity—the strong man as hero in especial—may be said to be Celtic. Clear, penetrating, persistent as he is in dealing with that which pertains to history—he is vague, undefined, oracular, whenever he touches Nature. To him, she is the "great mother," sending forth special forces, and wonder—silent, self-absorbed, and inexpressible wonder—is the feeling with which she should ever be contemplated. Mr. Stopford Brooke, in his "Primer of English Literature," was by no means clear on this point—viz., the distinction between the Celtic and the Saxon genius in relation to Nature. Mr. Bell, in his little "Selections from Burns's Poems for Schools," said some suggestive words on it; but we want a special chapter on that subject, and Principal Shairp is one of the few men who would be able to give it. Probably we may have it by-and-bye as one of his lectures from the Chair of Poetry at Oxford, to which he has recently been appointed—and hardly could there be a fitter theme, in the treatment of which much that Mr. Matthew Arnold has said might be illustrated and supplemented.

One or two misprints or misquotations—which it is so hard to keep clear of—should be mended in a new edition. Coleridge's line, at p. 250, so far as all our editions go, should be:—

Our is her wedding garment, ours her shroud;
and that reading of Wordsworth's famous line from the "Ode to Duty" we cannot help thinking is wrong, though Mr. Stopford Brooke also gave it as Principal Shairp does. We cannot find it so in any edition to which we have access.

And the eternal heavens, through thee, are fresh and strong,

does not give the essential contrast of idea which is emphasised in—

And the most ancient heavens, through thee, are fresh and strong,

as if it were from the Divine idea of duty that the heavens themselves continually took their freshness and strength, and, though "most ancient," put on thus the eternity of immortal youth.

Principal Shairp's lectures deserve general notice, as showing what fertile fields can be pleasantly opened up to a popular audience by men of the proper type, in opposition to the effervescent frivolity and flippancy which are too commonly palmed off in the form of a popular lecture. If the Dundee people listened, as we believe they did, with delight to these lectures, others would do the same, and the circumstance suggests the possibility of a new machinery of popular adult education.

THE MAGAZINES FOR JULY.

It is clear that our magazine editors and contributors are looking forward to their holidays—or, if not, that they are enjoying them in imagination, which, we may say, is sometimes better than the reality. Let all convince themselves of that, who are not able to afford a change! But where, oh Londoner! do you think that *Fraser* recommends the wearied man to take a holiday? Why, in your own London, from which most of you are so glad to escape! But there is method in this madness and reason as well. Green fields will sometimes get a little tiring, and, heterodox though it may be to say it, to look at the sea every day provokes to many fits of yawning. And so, for some people, the best thing they could do would be to brace their brains and nerves with a good fortnight in London,

where, if needful, and you know how, you may find every variety of change. But listen to our old familiar essayist as he speaks:—

If, when aware of brain-weariness, you betake yourself to a quiet country place, and thicken to rest by doing nothing among green hedges and green fields in May, where you will be envied by the stillness or the sounds of nature, let me state to you what will follow. You will utterly run down; perhaps even break down. But depart to the great city, whose characteristics will impress you about a hundred times as sharply and deeply as they do the mind of folk always abiding in it. You will cease, of necessity, from your ordinary work, but there will still be abundant provision of what will keep your mind occupied till your vital energy revives. You will be kept on your feet; and you will not merely get rest and regain strength, but you will enjoy the process of doing so. The problem for the over-driven and worn-out human being is to get rest yet avoid the risk of quite running down when you cease to work. It is to be hoped that ordinary medical men are not as blankly ignorant of their patients' bodies as they manifestly are concerning their patients' minds. You will find such mortals sending away to the wilderness a desponding soul for whom occupation enough to prevent the mind from turning upon itself in utter misery is the absolute necessity if you would escape insanity, or the innumerable morbid manifestations which are near of kin to insanity; and when the desponding soul grows a hundred times worse than in the season of most overwork, the idiot doctor cannot understand why.

And then we have the pleasantness of London set before us in such way that it may excite wonder why any one should wish to leave it. But, after all, what is wanted by the wearied mind and body is cheerful change. Let us hope that all who may need it this season will be able to obtain it.

Perhaps the article on the "Schliemannic Ilium" will send some people to Troy, but Mr. Simpson, in *Fraser*, does not believe in Dr. Schliemann's site, and gives good reason why others should not believe in it. There are other articles on Bassano; a very interesting one from Jessie White Mario on Ambulances, with many new incidents of Garibaldi's last Italian campaign; an article on Betting and Bookmaking; on Quarter Sessions in Devonshire in Charles II.'s time; and others that make an unusually good number.

The *Dublin University Magazine* has an indifferent and pretentious article on "Supernatural Religion," by Mr. Conder, C.E. Yet, happily, we have better defences of Revelation than this. Remarkably good is Mr. Cooke's article on the "Ancient Faith of Egypt," written with wide knowledge and with no rash inductions. There are articles also on the "Fairy Mythology of Ireland," by Lady Wilde, with two or three delicious fairy tales, but a curious (?) and amusing exaggeration of the Irish people. It is in Ireland, we are told, that "the nature and origin of the primitive races of Europe should be studied," and "the Irish language is nearer to the Sanskrit than any other of the living and spoken languages of Europe." Mr. Grindon writes of the "Flowers of the Bible," and there are good papers on the "Bases of Irish Nationalism," and on the Grosvenor Gallery—the last one the best that we have read.

The new tale in *Blackwood*, "Mine and Thine," is striking and original in the opening. For the first time we have an intelligible account of the "Egyptian Campaign in Abyssinia," by a staff officer, but what it has cost is not mentioned. "English Diplomacy" is a very fair vindication of those who are engaged in the diplomatic service. There is next a tender paper on "Heine," whose memory so needs tenderness. It is asked how is it that there is so much subtle sympathy with Heine, and the answer is—

Which of us but has enjoyed days of lofty inspiration and highest delight, when all the best and noblest in us alone throbbed and glowed and triumphed over every baser fibre in our organisation? When the Divine, in whose image we are all created, raised us on its mighty pinions above the earth and all earthy, leaving our lower nature as a dropped garment, from which, contemptuously, we turned away? Who but has felt himself, during these excellent, rare days of life, as pure as heaven and as strong as death—possessed by a Christ-like spirit of joy in self-sacrifice, and a godlike power and force of good? But from these heights sublime, alas! we have fallen to earth again; our limited powers of flight shattering our bright ideal hopes, and condemning our bodies, bruised and bleeding from the fall, to detain in lower cycles our aspiring hearts, all athirst and aflame for the just-discerned splendours of the skies.

It is because we have thus known what it is to aspire, only to forfeit soon our yearned-for ideal; to rise but to fall again; it is through our selfish selves—our egotistical need of retracing in other lives that which ourselves have enjoyed and suffered—that we keenly enter into Heine's life-pain, which reawakens in us memories that, even in their remembered bitterness, we yet cling too.

The article "Lord Abinger and the Northern Circuit" is very amusing and full of anecdote of the old times by one who lived in them and yet lives to write of them. We feel tempted to quote from every page. The political article, the "Storm in the East," deals severely with Mr. Gladstone, but Mr. Gladstone can wait for history to judge him.

A better number of the *Gentleman's Magazine* than the present has scarcely ever been issued. Mr. McCarthy's tale is carried on with spirit and vivacity. Mr. Proctor writes of "Some Miracles of Telegraphy" with illustrations; Francis Hueffer deals with Sigurd; there is an almost wonderful article on "Asparagus"; a clever sketch of Lady Mary Wortley Montague; a description of a Zulu war dance, and then we come to the discovery of Lamb's "Poetry for Children." Our readers have heard how this book was lost for about half-a-century, and how, at last, a copy was found in Australia, which has been sent to the *Gentleman's Magazine*, which now gives a minute description of it. We cannot follow this, but we can quote one piece,—

CHOOSING A NAME.

I have got a new-born sister;
I was nigh the first that kiss'd her.
When the nursing woman brought her
To Papa, his infant daughter,
How Papa's dear eyes did glisten!
She will shortly be to christen:
And Papa has made the offer
I shall have the naming of her.
Now I wonder what would please her,
Charlotte, Julia, or Louisa.
Ann and Mary, they're too common;
Joan's too formal for a woman;
Jane's a prettier name beside;
But we had a Jane that died
They would say, if 'twas Rebecca,
That she was a little Quaker.
Edith's pretty, but that looks
Better in old English books;
Ellen's left off long ago;
Blanche is out of fashion now.
None that I have named as yet
Are so good as Margaret.
Emily is neat and fine.
What do you think of Caroline?
How I'm puzzled and perplex!
What to choose or think of next!
I am in a little fever.
Lest the name that I shall give her
Should disgrace her or defame her,
I will leave Papa to name her.

London Society has a "Holiday Number." Do travellers need "hints?" Here they may have them both wise and practical. Does he intend to spend "Three Weeks in Scotland?" Here you are told how to spend them. Or "A Few Days About Calais?" Well, it is clear that that would be delightful, and so would be "A Walking Tour on the South Pembrokeshire Coast," or in "Wales North and South," or in the "Wilds of Dorset." That is the dish that *London Society* offers to its readers, and a very tempting one it is. The ordinary number is very good.

Mr. Payn's tale "By Proxy" is well carried on in *Belgravia*, and Mr. Trollope has a good article on "Boccaccio"; Dr. Schliemann also is well reviewed, and Mrs. Linton never wrote better than in some parts of "The World Well Lost." Dr. Mackay's verses on "Milton in the Porch" have some very fine touches, but are slightly too egotistic.

In *Temple Bar* we have come to the end of the "American Senator," and a very good ending it is. Mr. Trollope's description of the Senator's lecture on England in St. James's Hall, and of its reception, is extremely humorous. It is too early to write again of Lord Palmerston, and one writer here writes some fulsome nonsense of him; but there are very fair papers on the "Stock Exchange," and on "Victor Hugo" and the "Young Man from the Country." One, also, from Leigh Hunt will be read with tender interest.

The *Argosy* is good, but not remarkable. The tales are always above the average, and so they are in the present number, while Mr. Charles Wood still continues his interesting papers on Holland. And there is not a bad article on Pope—but Pope needs an unusually strong and acute brain to write about him.

The article on the "Future of Canada," in *Tinsley*, will be read with interest, and Mr. Hatton is quite competent to treat his subject. The other contents are light and fairly good.

Cassell's Family Magazine is admirable. Amongst the contents let us especially mention the "Voyage on the Thames," which, who can take from London to Oxford, will never forget. Another hint, you see, to holiday-seekers. And very good is the paper on "Japanese Fans," with some curious information, and "How to Catch Trout."—The *Quiver* has nothing especially remarkable, excepting what we so seldom meet with in the magazines—a really good piece of original music. This is, "Saviour, breathe an evening blessing," by Mr. Hopkins, of the Temple Church. We should not wonder if this were to become a favourite piece. We like best, of the other contents, Canon Barry's "Story of Paradise."

In the *Sunday Magazine* the best papers are on "Icebergs," by Mr. Camden, "Galileo," by Mr. Ewart, and "Intense Repentance," by Mr. Tipler.

The last is characterised by great spiritual power.—In *Good Words* there could hardly be better reading than Dr. Tulloch's "St. Francis," Mr. Saunders' "Jasper Deane," and Mr. Hughes' "Manliness of Christ."

In the *Sunday at Home* three Jewish subjects are still dealt with, but the tale is concluded. The most interesting papers here are the "Old Dutch Bell" and "Crape on the Whip." "Giuletta," however, is very good.—The *Leisure Hour* has another paper on "Australia," from Miss Bird, a capital and amusing paper on "Hats," with illustrations, a paper on "Dr. Schliemann," and other contents, making one of the best recent numbers.

The *Day of Rest* improves every month. It is difficult to select from the variety of its contents, but we have preferred Dr. Barry's "Thoughts on Rest," and Mr. Paton's "Present State of Europe," and Mr. Proctor's "Sunday Reveries of an Astronomer." The engravings of "Old Testament Portraits" here are very remarkable for vigour and expression.

Frank Leslie's Sunday Magazine comes to us from New York for the first time. It certainly, as the publisher boasts, gives more for its cost than any other magazine, and the contents are, for the most part, good. But we see that some are copied without acknowledgment from English journals. Still, with letterpress and engravings, extending through 120 pages, it is a wonderful shillingworth.

Good Things is remarkably good. Here—all for the children—we have a new tale by Jules Verne, an intelligent account of "Deep Sea Exploration," as well as of "Herrings," a good serial tale, and other matter.

Little Folks, also, will please the young—especially "Flapperjack the Lobster," and "Minnie," and Bright Games, and Puzzle Pages, and—everything.

We can only acknowledge, in addition to the above, the *Congregationalist*, which has some superior papers on ecclesiastical politics, and as well as more "Golden Texts" by Mr. Barrett.—The *Evangelical Magazine*, with an able paper by Dr. Kennedy on the "Four Gospels."—The *General Baptist Magazine*, the *Family Treasury*, a good paper by Dr. Macmillan, the *Family Friend*, the *Fireside*, *Home Words*, the *Christian Treasury*, and the *Child's Magazine*.

THE HANDEL FESTIVAL.

On Monday, Wednesday, and Friday of last week the three festival performances took place at the Crystal Palace. Monday was the day appointed for the *Messiah*, which is always the leading feature on these occasions. It is assumed that all the members of the chorus know this completely, as well as the *Israel in Egypt*, for the two rehearsals which are supposed to prepare the London contingent of the choir for their work are entirely given to the new work of the Selection. It is indeed a creditable testimony to the musical training and experience of the choir that they can give such an all but faultless rendering of these great works without special preparation. Some of the Friday choruses from the *Israel in Egypt* are really difficult, and require a precision in singing which only considerable practice can secure. Yet, with scarcely an exception, all these choruses were well and exactly performed without wavering or hesitation, and with only occasional feebleness in some of the leading notes. Doubtless much of the credit for this unanimity is due to the skilful conducting of Sir Michael Costa. A choir of such dimensions as the Handel Festival Choir is more dependent upon its conductor than a smaller one gathered in an enclosure less vast and expansive. For if one part, such as the tenor, should take its cue for commencing from a distant part—the bass or alto for example—it would be likely to drag in time, and the whole might fall into confusion. In such a large space there is a perceptible interval between the fall of the *bâton* and the sound that responds to it, if it comes from the opposite side of the orchestra. Consequently, each part must take its time from the conductor and not from its allies. Obviously, therefore, the precision and concurrence of the separate parts speaks well for the skill of the conductor. In some respects we are inclined sometimes to complain of Sir Michael Costa's style of wielding the *bâton*. If the conductor is beating time and marshalling his forces well, every movement of his arm should be distinctive, and any singer looking at him should at once know where any single bar commences, and how it is divided. This is not always the case with Sir Michael Costa's beat. He very frequently gives simply an up and down stroke without the lateral strokes, which are

necessary when there are more than two beats in a bar; and if the accent is ambiguous, it is often quite impossible to tell whether his down stroke represents the first, or third beat. But apart from this, the energy with which he calls up each of the parts as its turn falls in—the promptitude with which he follows each voice part in the chorus, and each instrumental part in the orchestra, and watches and anticipates its responsibilities—the enthusiasm with which he enters into the spirit of the music he is guiding, and the electric sympathy which he establishes between himself and all his colleagues, by which his own enthusiasm instantly travels through his company—the strong, decisive indications by which he carries his troupe through all variations and changes of time, and brings even delicacy of expression out of such an enormous and apparently unwieldy mass—the dexterous legerdemain (we may call it so without any verbal inaccuracy) with which he on occasion can use both hands in different ways, giving, for instance, his right hand to the singers and his left hand to the instrumentalists, without the least confusion or embarrassment, as easily as a clever juggler can toss up half-a-dozen balls at the same time—and (not the least of his merits), the unflinching punctuality with which he keeps the time of his appointments as faithfully as he keeps the time of his music, so that you might almost set your watch by comparing his appearances with the promises which they fulfil—all these qualifications combine to make Sir Michael Costa perhaps the most mighty master of musical organisation that exists among us.

We believe that Handel was accustomed to place his *Theodora* in a higher rank than the *Messiah*. Perhaps authors are not always the best judges of the comparative worth of their own compositions. At any rate, the *Messiah* has taken a unique and unapproachable place in the affections and admiration of the public, which admits of no rival, even among Handel's own works. Every part of it is beautiful. No orchestral composition excels the overture in sweetness and tenderness of feeling; and as its plaintive minor strains cease, nothing can be more satisfying—artistically and poetically—than the strong consolation of "Comfort ye," and the melody, "Every valley," that follows, sung with perfect expression by Mr. Cummings. There are three distinct mental planes in this great work—there is the attitude of expectation and prophecy in most of the first part; there is the attitude of contemplation and description in the conclusion of the first and the first half of the second; and there is the attitude of worship and exultation beginning with "Lift up your heads" to the close. The solo music in these several parts is as essential as the choral, and it was given with artistic finish and expression by Mdlle. Albani, Mesdames Patey and Edith Wynne, Messrs. Cummings, Vernon Rigby, Santley, and Henschel. Of the omitted choruses we could wish to have heard "The Lord gave the word." It seems strange that a chorus that contains the words "Great was the company of the preachers," clothed in massive choral forms which invite the utmost energy of rendering, should be omitted on such an occasion. Also we can never understand why the only duet in the whole work should be cut out, "Oh death, where is thy sting?" It is one of the most delicious *morceaux* of the whole; it is very short, and leads naturally to the beautiful chorus, "Thanks be to God," which also we should like to hear in a festival performance. The *Messiah* is not too long for complete performance—the only justifiable omissions are the two airs, "If God be for us," and "Thou art gone up on high," which are tedious and of inferior merit to the rest of the oratorio.

Wednesday was the Selection day, and to the soloists already mentioned were added Mesdames Adelina Patti, Lemmens-Sherrington, Signor Foli, and Mr. Lloyd. The novelties which we enumerated last week were received with great interest, especially the superb performance by Mr. Best of Handel's concerto in B flat, with a cadenza of his own, constructed on the themes of the concerto itself, and executed with extraordinary vigour. Madame Patti's singing was of course magnificent, and she was gracious enough to repeat the whole of the air "From mighty kings," in response to a general *encore* from both the choir and the audience. The short march from the "Ode to St. Cecilia's Day" was also *encored*; its melodious beauty and marked rhythmical form were too attractive to be parted from on one hearing.

The *Israel in Egypt*, performed on Friday, was, as a choral display, the best part of the whole festival, and we never heard the choruses more accurately and expressively delivered. Of course the "Hailstone Chorus" was repeated, and so was the famous tenor solo, "The enemy said," in which Mr. Lloyd made us for a time forget the absence of Mr. Sims Reeves.

All the festival performances were well attended, the visitors and chorus numbering on an average over 20,000 each day. The arrangements made for the accommodation both of visitors and performers were generally good, with one exception, in the refreshment department for the chorus, in which, on the first (rehearsal) day about two attendants were employed to distribute refreshment tickets to 1,500 or 2,000 hungry men. The clamour and scramble were, of course, horrible, and very emphatic remonstrances were at once sent to the authorities. This faulty piece of management was corrected on the subsequent days, and afterwards no sounds more discordant than the clatter of plates and knives was heard in that department.

THE COUNTY FRANCHISE AND REDISTRIBUTION OF SEATS.

In the House of Commons on Friday, on the motion to go into committee of supply,

Mr. TREVELYAN moved his two resolutions on the county franchise, asserting that it is desirable to adopt an uniform Parliamentary franchise for borough and county constituencies, and so to redistribute political power as to obtain a more complete representation of the opinion of the electoral body. Mr. Trevelyan confined his arguments mainly to the extension of the franchise, leaving his seconder, Sir C. Dilke, to deal with redistribution; and as a reason for persevering year after year, in spite of continuous defeat, he pointed out that each year new questions arose on which the House would be wiser for being informed of the views of the county householders, and each year brought large additions to the excluded class. For instance, on such questions as the Burials Bill, flogging in the navy, recruiting for the army, the voice of the county householders ought to be heard; and as to the increase of these classes it had occurred not in the rural districts proper, but in the outskirts of great towns and in new mining districts, such as Barrow-in-Furness. As an additional reason for giving the vote to county householders, he referred to the pledge given by the Government to confer on those householders the privilege of electing county boards. At present the county householders were not merely not represented, but misrepresented, by the creation of faggot votes and in other ways. After dilating on the anomalies of a system under which two-fifths of the members of the House only represented two-fifths of the population in their counties, Mr. Trevelyan concluded by a energetic appeal to his side of the House to prove by a unanimous vote that it was resolved to uphold Liberal principles.

Sir C. DILKE, in seconding the motion, showed by a comparison of the populations in counties and boroughs that many counties and small boroughs were already over represented, and that the increase of population had occurred chiefly in the large boroughs. As to the bugbear of disfranchisement, he argued that it was not intended to disfranchise any voter or place, but simply to throw the small boroughs into the counties or to group them with others. Among other recommendations the measure would diminish the temptation to create faggot votes.

Mr. SMOLLETT, in a trenchant speech, opposed the motion. Mr. STANSFELD remarked that the difficulty of the promoters of these resolutions was that they had no opposition to grapple with. The demand for household suffrage in counties was real and earnest, and it could not longer be resisted. Least of all did it lie in the mouth of the Conservative party, which had given household suffrage to towns, to refuse its extension to counties. Mr. Goldney opposed, and Lord E. Fitzmaurice, who was interrupted by an unsuccessful attempt to count out the House, supported the resolutions. Lord EMLYN, while admitting that there were anomalies in the present system, required that some more definite plan for remedying it should be produced, and denied that household suffrage would produce all the results which were expected from it. Serjeant SPINKS supported the resolutions. Regarding himself as a pioneer of the Conservative party, he ridiculed the fears which had been expressed of the consequences of the measure; and contended that the great majority of those who were to be enfranchised belonged to the same class as those who already possessed votes, and as to the uneducated, the best mode of commencing their education would be to enfranchise them. Mr. MACDONALD and Mr. KNATCHBULL-HUGHESSEN supported the motion, and Mr. GREGORY spoke against it. Mr. E. STANHOPE, speaking from the Treasury bench, contended that the resolutions and the principles on which they had been supported would lead much further than household suffrage, and that there was no finality in the scheme. Sufficient time, he urged, had not been allowed for the trial of the last experiment of electoral reform, and it would be unwise, therefore, to sacrifice for years all chances of useful legislation by entering on the agitation which would be commenced by passing these ill-timed and vague resolutions.

Mr. GOSCHEN said he was unable to assent either to the assimilation of the borough and county franchise or to the redistribution of political power at the present moment. As to the rural classes to be admitted, he pointed out that they had not had the political training which municipal institutions had given the urban voters, and that pauperism entered largely into the organization of rural parishes. But the great bulk of those to be introduced were of the same class as the voters enfranchised by the last Reform Act, and our experience of them hitherto had not been such as to justify a further extension at the moment. We had no experience as to how they would bear additional taxation or how they would take the denial of any of their favourite demands. The latest budgets had all been democratic, and all the legislation of this Parliament had been directed to the gratification of the newly-enfranchised classes. But chiefly he feared that the reign of numbers would lead to the dethronement of political economy, the bugbear of the working classes, and the substitution for it of its idol, philanthropy. Mr. Goschen differed from his party with pain, but it gave him a right to call on the party opposite to speak out boldly

without fear of offending the newly-enfranchised classes. Mr. O'DONNELL and Mr. MUNDELLA made some remarks.

The CHANCELLOR of the EXCHEQUER said the Government saw no reason to change the opinion which it had expressed on former occasions. He agreed with Mr. Goschen that it was the duty of both sides to speak out boldly, and for himself he distinctly repudiated the doctrine that every citizen of this country was presumably entitled to a vote regardless of all consequences. The principle of redistribution put forward would involve perpetual rearrangements of the electoral body as population shifted. He admitted that as time went on the incidence of our electoral system must be changed; but it was an experiment which ought not to be rashly or frequently made. Looking to the necessity of allowing time for the last electoral experiment to be tested, and to the inexpediency of encountering a new agitation, he thought it would be unwise to agree to the resolutions.

The MARQUIS of HARTINGTON, though sensible of all difficulties attending the question, admitted to the full that the county householders had a right to the franchise, and that there was no danger, political or otherwise, in admitting them. For this reason he regretted the speech of Mr. Goschen, whose apprehensions he thought to be entirely groundless. He reminded him that disregard of political economy and unsound finance had not been confined to the working classes. No doubt if the House of Commons was to be regarded from the "perfect machine" point of view it was capable of much improvement; but the principle on which it had been dealt with was to make it as complete a representative as possible of all classes and interests. No arguments had been adduced against the principle of the change, and the arguments drawn from the inconvenience of commencing a new agitation could not long stand against a real demand. The responsibility of reopening the question rested with the other side, which did not settle it ten years ago. The difficulties of redistribution, no doubt, were great, but they could be dealt with, and the sooner they were faced the smaller would be the concession necessary to settle it. Although it was not probable that this Parliament would take it up seriously, he believed that the country would have to decide at another election whether it would have another period of rest and repose, or whether it would prefer that action should be taken on that subject, and he earnestly hoped that the result of that and other debates which might be held in that House in the interval would be to induce the country to take up the matter once more in earnest, so as without haste and without passion—as might now easily be done—but at the same time without hesitation and without timidity, that long-standing question might be settled on a basis which would hold out some prospect of permanence. (Cheers.)

The House then divided on the first resolution.

The numbers were:—

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| For Mr. Trevelyan's resolution ... | 220 |
| Against it ... | 276 |
| Majority against the resolution ... | 56 |

The announcement of the numbers was received with much cheering by the Opposition benches.

[Mr. Goschen and Mr. Lowe were the only Liberals who voted in the majority, and Mr. Serjeant Spinks appears to be the only Conservative who voted with Mr. Trevelyan. Mr. Gladstone and about twenty members of his Administration, including Lord Hartington, supported the motion. A large number of Home-Rulers also voted in the minority. The division was the largest that has taken place on the question. The greatest number of members who had previously voted was in 1874, when Mr. Trevelyan's bill was rejected by 289 to 175, including tellers, in a House of 464 members. On Friday night 500 members took part in the division. The minority was also larger than on any former occasion. In 1872 the motion was rejected by 150 to 72; in 1873 it was talked out; in 1874, as already stated, it was rejected by 289 to 175; in 1875, by 270 to 168; and in 1876, by 266 to 167, including tellers in each case. While the majority against the motion has on one occasion been eleven larger than on Friday, the votes given for the motion were more numerous by forty-seven than in any previous division. There were twenty-two pairs, which brings up the minority to 246 members, including tellers.]

Epitome of News.

The Queen, accompanied by Princess Beatrice, came up to town on Saturday afternoon, and visited the Duchess of Cambridge at St. James's Palace, and afterwards paid a visit to the Emperor and Empress of Brazil at Claridge's Hotel, returning to Windsor in the evening.

On Sunday morning the Rev. W. Boyd Carpenter, M.A., preached before the Queen and Court.

The Prince and Princess of Wales, with their children, arrived at Sandringham on Saturday.

The Emperor and Empress of Brazil have been indefatigable during the past week in visiting all kinds of exhibitions and entertainments. They were at the Handel Festival at the Crystal Palace on the last day, Friday. On Sunday they went by express to Edinburgh. On Monday their Majesties visited Melrose and Abbotsford, and have gone north to Inverness.

It is rumoured that the Marquis of Lorne, whose

relations to his party in the House of Commons must be rather uncomfortable, is about to be raised to the peerage.

Mr. Ward Hunt was the only Minister absent from the Cabinet Council held on Saturday. The council was held at Lord Beaconsfield's private residence in consequence of his lordship being confined to the house by a slight bronchial attack. Mr. Ward Hunt has arrived at Homburg, and his health has somewhat improved.

It is reported that should ill-health compel the retirement of Mr. Ward Hunt, he will be succeeded at the Admiralty by Sir M. Hicks-Beach, in which case the Chief Secretaryship for Ireland will most probably be offered to the Hon. D. Plunket.

Mr. Gladstone, in reply to a request from the Tower Hamlets Radical Association that he would assume the position of leader of the Radical party, states he is neither in the present nor in the future a leader of any party or section. He looks upon the Liberal party at large as that from which the country is to expect reasonably good government, and his desires are to urge its union and promote its interests as a whole.

The *Standard* states that the committee which has been sitting on the Parliamentary and Municipal Election (Hours of Polling) Bill has closed its labours as far as the metropolis is concerned. It has decided to recommend an extension of the hours of polling to eight o'clock. It will meet again on Tuesday to consider the bill in its relation to the provinces. The measure, however, will not be proceeded with this session.

The *Scotsman* says that a section of the Home Rule party, who have already given Parliament much trouble, talk of prolonging the session to the early part of September.

The adoption of the report of the Special Bridge and Subway Committee in favour of the construction of a low-level bridge across the Thames below London Bridge, was moved and carried at Friday's meeting of the Common Council of the City of London.

The Chinese Ambassadors have commenced paying a series of visits to all the large manufacturing towns of England, beginning with Ipswich.

The Queen has approved the following appointments: Colonel Sir W. F. D. Jervois, R.E., K.C.M.G., C.B., Governor of South Australia; Sir W. C. F. Robinson, K.C.M.G., Governor of Western Australia, to be Governor of the Straits Settlements; Major-General Sir Harry St. George Ord, R.E., K.C.M.G., C.B., to be Governor of Western Australia.

Lord Houghton met with an accident in Hyde Park on Sunday. He fell from his pony, and sustained some injury in one leg. Although he was a good deal shaken, no serious consequences are apprehended.

The Archbishop of Canterbury and Mrs. Tait had a garden party on Saturday, from four to seven o'clock, at Lambeth Palace. Nearly 1,000 guests attended, including many members of Convocation. General and Mrs. Grant were among the guests.

A finely-executed bust of Mr. W. E. Gladstone, by Mr. Acton Adams, was recently placed on view in the Reform Club; but so strong is the anti-Gladstone feeling among a small section of the committee that an endeavour was made by one or two of the members to have the bust removed. Happily for the credit and reputation of the institution, their efforts have been frustrated.

The University College Hospital has just received a donation of 1,000*l.* from Major Dennis Moriarty, of Plymouth, in aid of the funds.

The Duke of Sutherland's salmon culture in Sutherland and Caithness waters has this year been very successful. The total number of fish bred in both counties is nearly 600,000, under the most promising circumstances.

The revenue returns for the year and for the quarter ending June 30, were issued on Saturday. The amount received during the quarter has been 18,866,868*l.*; a net increase compared with the corresponding period of last year of 519,546*l.* The revenue for the year has been 79,084,492*l.*, and a net increase of 1,872,049*l.* as compared with the previous year. In the year the only decrease shown is 421,857*l.* under the head of miscellaneous.

The *School Board Chronicle* hears from Stockport of the first case of a child earning the right to an "honour certificate" under Lord Sandon's Act. He is under eleven years of age, has passed the fourth standard, and has made 350 attendances per year in the last two years. He is therefore entitled to three years' schooling, for which the fees will be paid by the Education Department.

The *Athenæum* says that St. Paul's School is to be moved out to Kensington, ten acres of ground having been purchased near Addison-road for the new buildings, playground, &c.

At the recent Local Examination in Music in connection with Trinity College, London, 1,118 candidates presented themselves. This is by far the largest number known to have entered for any single musical examination in the United Kingdom. The adjudicators of the prizes are Sir Julius Benedict and Sir John Goss; and the general certificates will be awarded by the Academical Board, meeting at the college in Weymouth-street, under the presidency of the Warden.

The collections for the Hospital Sunday Fund amounted on Friday night to nearly 23,000*l.*

The annual meeting of the Metropolitan Drinking Fountains Association was held at Grosvenor House on Saturday, the Duke of Westminster in the chair. The report stated that thirty-three

drinking fountains and fifty-eight troughs had been erected during the last twelve months, making a total number in London at the present time of 324 drinking fountains and 342 troughs.

On Thursday, at the parish church of Feltwell, Norfolk, an aged couple (the bride being seventy-seven years old and the bridegroom eighty-two, both inmates of the almshouses) presented themselves at the altar for the purpose of being married. They were both warmly received by the parishioners.

The borough of Taunton having received a charter of incorporation for the third time, the Town Council met on Thursday for the election of six alderman and a mayor. Mr. Myer Jacobs was elected mayor. He is a Liberal in politics, as are also twenty-two out of twenty-four members of the Council.

There was a great rose show at the Alexandra Palace on Saturday, at which the display of flowers was magnificent. There were nearly 300 entries. The company assembled was very numerous.

At the weekly meeting of the School Board for London, Sir Charles Reed presiding, it was resolved that there shall be in every infants' school at least one teacher thoroughly qualified to undertake kindergarten work. The report of the School Management Committee, embodying the usual quarterly returns was, after a debate, agreed to. There was some further discussion as to the powers of the board under the new Education Act and on the establishment of lending libraries, but the action of the board already taken respecting these questions was not interfered with.

Mr. Mechi states that, owing to his advanced age (over 75) the Tiptree annual gatherings will be discontinued, but he hopes that his brother agriculturists will come and inspect his crops before or during harvest.

A public meeting in support of the London School of Medicine for Women was held at St. George's Hall on Tuesday, Lord Shaftesbury in the chair, the special object being to raise 5,000*l.*, with a view of enabling the Executive Council to carry out an arrangement with the authorities of the Royal Free Hospital, under which students from the school were to receive clinical instruction. Mr. Fawcett, M.P., Mr. Cowper-Temple, M.P., Mrs. Garrett-Anderson, and Mrs. Westlake were amongst the speakers. The payment of subscriptions, which already amount to 2,600*l.*, may be spread over five years.

Under the presidency of Mr. Chamberlain, M.P., a first general meeting of the General Committee of the National Federation of Liberal Associations was held at Birmingham on Monday. There was an influential attendance. Mr. W. Harris, Birmingham, was elected chairman of the committee, and Mr. F. Schnadhorst, secretary of the federation. Sub-committees were appointed for organisation, finance, and publishing. A subscription list was read, and resolutions were passed providing for the special action of the federation "under certain contingencies." The proceedings were conducted in private.

A son of Sir Charles Adderley, twenty-one years of age, lost his life on Sunday, at a spot about thirty miles from Perth, where he fell over a precipice into a deep pool of water, and was drowned. The body was recovered on Monday.

Mr. Hibbert, M.P., speaking at the Conference of the British Temperance League, held at Oldham on Monday, urged the formation of Bands of Hope as being best calculated to counteract the evil of intemperance. He believed the Committee of Inquiry into Intemperance, under the Archbishop of Canterbury, would effect much good. He supported the Irish Sunday Closing Bill, and could not understand the opposition raised to it in the House. It would not answer to close public-houses and tell the people they should not have drink. The only remedy was to get people to see the evil of too much drink.

Miscellaneous.

Dr. W. C. Bennett's "Songs for Sailors" are being set by J. D. Hutton, the well-known ballad composer. They will appear shortly as the "Modern Dibdin," and will consist of forty from the published volumes, and of ten manuscript songs. The publishers will be Messrs. Novello, Ewer, and Co., who have bought the sole use of these sea songs for musical purposes for the future.

THE CAXTON MEMORIAL EXHIBITION at South Kensington was formally opened by Mr. Gladstone on Saturday. The opening ceremony was brief. The Archbishop of York read a special dedicatory prayer. Sir Charles Reed read a short printed statement of the history of the Caxton celebration, and Mr. Gladstone then declared the exhibition open. He afterwards presided at a luncheon, which was served in the conservatory of the Royal Horticultural Society. A few minutes after the company had sat down a royal salute announced the arrival of the Emperor of Brazil, who took a seat beside Mr. Gladstone. Shortly afterwards another royal salute announced His Majesty's departure, before the first toast. In proposing the principal toast, which was "The Memory of William Caxton, the first English printer," Mr. Gladstone spoke at some length on the character and career of Caxton, and on the circumstances under which the art of printing was introduced into England. He afterwards proposed "Success to the Printers' Pension, Almshouse, and Orphan Asylum Corporation,"

after which a list of subscriptions was read by the secretary. The amount subscribed was 2,100*l.* Mr. Gladstone's health was proposed by the Bishop of Bath and Wells, and among the other toasts were the "President," the "Contributors to the Loan Collection," and the "Printers of Great Britain and the Continent."

ENGLAND VERSUS FRANCE.—For generations Chocolate has been imported in large quantities into this country from France. We are glad to find the tables turned at last, and that Cadbury's, the Makers of the well-known Cocoa Essence, have opened elegant premises at 90, Fawcett St. Honore, Paris.—Their Cocoa Essence being perfectly genuine is a beverage far better suited to warm climates than the thick heavy compounds of Cocoa with sugar and starch generally sold.

Births, Marriages, and Deaths.

MARRIAGES.

BOTTOMLEY—MORRIS.—June 23, at the Friends Meeting House, Mount-street, Manchester, John, son of the late Joseph Bottomley, of Matlock, to Lavinia, only daughter of John S. Morris, Ambleside, Whalley Range, Manchester.

GOULD—BURGESS.—June 27, at Chorlton-road Congregational Church, Manchester, by the Rev. J. A. Macfadyen, M.A., J. Harry Gould, to Marian Laurie, second and youngest daughter of Mr. William H. Burgess, Moss Side, Manchester.

DEATHS.

CROSSLEY.—June 29, at the residence of his mother-in-law, Mrs. Wallis, Whinney Field, Halifax, aged forty-two years, George Holdsworth Crossley, son of Robert Crossley, of Arden House, Halifax.

NETTLESHIP.—July 3, at 16, Totterdown-terrace, Bristol after a long and painful illness, Eliza Mary, younger daughter of the Rev. George Nettleship, late of Clutton, aged 41.

EPPS'S CACAOINE (Quintessence of Cacao).—Cacaoine possesses the essential principle of cacao, theobromine, unclogged by excess of nutritives and over-richness, as found in the natural cacao nibs, and in chocolates and prepared cocoas generally. The cacao flavour here becomes almond-like and intensified, and being unsweetened it affords when made an exhilarating warm drink, extremely fluid and refreshing, and clean to the palate. Sold only in packets and tins, labelled "James Epps & Co., Homoeopathic Chemists, London."

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CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, cloths, berrones, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

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Registered March 15th, 1876.

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James Clarke, Esq., 1, Cedars-road, Clapham, and 13, Fleet-street, E.C. (Editor and Proprietor of the "Christian World").

Charles Kemp Dyer, Esq., J.P., St. Albans, Herts, and Lloyd's.

BANKERS.

London and Westminster Bank, Lothbury.

At the First Annual Meeting, held at the Guildhall Tavern, May 25, 1877, which was numerously attended, the Report and Balance-sheet were unanimously adopted.

The rate of interest payable to Shareholders was fixed at 5½ per cent. The retiring Directors and Officers were re-elected. The unanimous thanks of the Meeting were given to the Chairman, Directors, and Officers.

1. 9,150 fully paid-up shares of £25 each, amounting to £228,750, have been allotted.

2. The third issue of 4,000 shares is now in course of allotment at £2 per share premium, which, at the current rate of interest, will yield a little over 5 per cent. to allottees.

3. Seventy-four estates have been purchased at a cost of £256,825, and other purchases are in course of negotiation.

4. After making a full allowance for all rates, repairs, loss of rent, and diminution of term in the case of leaseholds, the income from the estates already purchased is expected to amount to nearly 8 per cent., besides profit on re-sales.

5. Shareholders, in addition to 5½ per cent. interest, will participate in the periodical bonuses, which, it is expected, will be declared by the Company from time to time.

6. As the estates purchased yield a good profit revenue, in order to protect the interests of existing shareholders, the third issue is offered to the public at £2 per share premium.

For full information apply to

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Of whom may be obtained approving notices of the Press, and an explanatory pamphlet, prospectus, report, and share application forms.

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May be Provided Against by a POLICY of the
RAILWAY PASSENGERS' ASSURANCE
COMPANY,

The Oldest & Largest Accidental Assurance Company.
Hon. A. KINNAIRD, M.P., Chairman.

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ANNUAL INCOME, £205,000.

£1,120,000 HAVE BEEN PAID AS COMPENSATION.

A fixed sum in case of Death by Accident, and a Weekly Allowance in the event of Injury, may be secured at moderate Premiums.

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Apply to the Clerks at the Railway Stations, the Local Agents, or

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IMPROVED AND ACCELERATED SERVICE

NEW EXPRESS TRAINS

BETWEEN

ENGLAND AND SCOTLAND

BY THE

MIDLAND AND WAVERLEY ROUTE,

Commencing MONDAY, JULY 2nd, 1877.

A NEW NIGHT EXPRESS TRAIN will leave ST. PANCRAS for EDINBURGH and PERTH at 8.0 p.m., arriving at Perth at 8.40 a.m. in connection with trains leaving Perth for Montrose and Aberdeen at 9.20 a.m., and for Inverness and Stations on the Highland Railway at 9.30 a.m.

A new Night Express in connection with the train leaving Inverness at 12.40 p.m., Aberdeen at 4.5 p.m., and Dundee at 6.15 p.m. will leave Perth at 7.25 p.m., and Edinburgh at 10.30 p.m., arriving at St. Pancras at 8.30 a.m.

A PULLMAN SLEEPING CAR will be run between ST. PANCRAS and PERTH in each direction by these trains.

These Cars are well ventilated, fitted with Lavatory, &c., accompanied by a special attendant, and are UNEQUALLED FOR COMFORT AND CONVENIENCE for night travelling. For particulars see the Time Tables of the Midland and North British Railway Companies for July.

BY ORDER.

June, 1877.

DENOMINATION EXTENSION.

WILLIAM PEACHEY, Architect, of YORK, having given SPECIAL attention for many years to the construction of Churches so as to ensure NEATNESS, ECONOMY, ADAPTABILITY, and ACOUSTICS, will be glad to confer with Ministers and Deacons in any part of the Kingdom who have in contemplation the erection of New Buildings. References, if required, to works executed.

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SCHWEPPE'S SODA WATER.
SCHWEPPE'S LEMONADE.
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Consumers are particularly requested to ask for SCHWEPPE'S, and observe Trade Mark on Labels (a Fountain), as many imitations are offered to the Public.—To be obtained from the leading Chemists, Wine Merchants, and Grocers.

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BAKING POWDER.

Has had the above extraordinary award for its superiority over every other Baking Powder, and is used by thousands for making bread, pastry, puddings, &c., light and wholesome. Sold in 1d. and 2d. packets, and 6d., 1s., 2s. 6d. and 5s. patent boxes, by all Grocers. Schools, families, and hotels should purchase the 2s. 6d. and 5s. size, as there is a considerable saving.

PIMPLES, BLOTCHES, COMPLEXIONABLE ROUGHNESS are removed by the use of "The Albion Milk and Sulphur Soap." It is a combination of the articles that have a specific influence on the skin—the milk giving smoothness and elegance, the sulphur purification.

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PEPPER'S QUININE and IRON TONIC Purifies and Enriches the Blood.

PEPPER'S QUININE and IRON TONIC Strengthens the Nerves and Muscular System.

PEPPER'S QUININE and IRON TONIC Promotes Appetite and Improves Digestion.

PEPPER'S QUININE and IRON TONIC in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague, Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC thoroughly Recruits General Bodily Health and induces a proper healthy condition of the Nervous and Physical Forces.

Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

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LOCKYER'S SULPHUR HAIR RESTORER will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

LOCKYER'S SULPHUR HAIR RESTORER.—For restoring the colour of the hair.

TARAXACUM and PODOPHYLLIN.—A fluid combination for Derangement of the Liver, particularly when arising from slight congestion. By gently stimulating the action of the liver and slightly moving the bowels, the heavy, drowsy feeling, with sensations of fullness, often headache, pain beneath the shoulders, at the chest after eating, unpleasant taste in the mouth, and other indications of dyspepsia are removed. Taraxacum and Podophyllin is much safer than calomel or blue pill for removing bile.—Prepared in the Laboratory of J. PEPPEE, 237, Tottenham Court-road, London, whose name must be on the label. Bottles, 2s. 9d. and 4s. 6d. each. Sold by all Chemists.

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KAYE'S THE BEST
WORSDELL'S SUMMER MEDICINE,
PILLS, Cool the Blood;
Purify the System;
Go to the root of disease;
Cure thousands.
Established over 50 years.

"FOR THE BLOOD IS THE LIFE." See Deuteronomy, chap. xii. verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.

TRADE MARK—"BLOOD MIXTURE."

THE GREAT BLOOD PURIFIER AND RESTORER.

SKIN DISEASES, Eruptions, Blisters, Ulcerated Sore Legs, Old Sores, Glandular Swellings, Cancerous Ulcers, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Heads, Sore Eyes, Erysipelas, Itch, Scuffs, Discolorations of the Skin, Humours and Diseases of the Skin of whatever name or nature, are literally carried out of the system in a short time by the use of this world-famed Medicine.

THOUSANDS OF TESTIMONIALS FROM ALL PARTS.

IMPORTANT ADVICE TO ALL.—Cleanse the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul, and your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

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A Breakfast and Supper Dish.

Invaluable for persons with weak digestions.

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Prevents the need of aperients.

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In consequence of Spurious Imitations of

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LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

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A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

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Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, free.

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ELASTIC STOCKINGS, KNEE-CAPS, &c.

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IN BLACK AND WHITE AND ALL
COLOURS. SUITABLE FOR ANY
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CHURCHES, HALLS, SCHOOLS, MANSIONS, FACTORIES, STABLES, &c., Ventilated on scientific principles, and in accordance with the laws of nature, by means of BOYLE'S PATENT SELF-ACTING AIR-PUMP VENTILATORS, which effectually extract the foul air, have no mechanical motion, and are entirely free from draught and noise, improved appliances for admitting fresh air—warm or cold—without draughts or currents.

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NO ONE SHOULD EVER BE WITHOUT the BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 11s. 0d. Sent by rail to any address. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post 1s. 3d., 2s. 6d., and 6d. stamps. Sold by all Druggists. Chief Depot, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

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All Sufferers from NERVOUSNESS and INDIGESTION or Severe Pains at the Pit of the Stomach, can without doubt be cured by Dr. BATCHELORS Simple Remedies, the NERVO-ARTERIAL ESSENCE, or the DINNER POWDERS, even if all other means have failed; they require but one trial to prove this fact. See Pamphlet, which contains valuable information to the healthy as well as the sick, by post 4d., in stamps, of the NERVO-ARTERIAL ESSENCE COMPANY, Sole Proprietors, 12, Finchbury-place South, London, E.C. Essence, 2s. 9d. per bottle; Dinner Powders, 1s. 1½d. and 2s. 9d. per packet, of all Chemists, or of the Company.

OBSTINATE ERUPTIONS of the SKIN.—All Pimples, Blotches, Freckles, Redness of the Nose, and Spots on the Face or Neck will be effectually removed by using Marris's celebrated Sulphur Soap and Compound Sulphur Lozenges. Price, Soap, 1s.; Lozenges, 1s. 1½d. By post, 14 stamps each.

Marris, 37, Berpeta Street, London; Staircase, Soho Bazaar, and of all Chemists.

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BROWN AND POLSON'S CORN FLOUR

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MR. G. H. JONES, SURGEON-DENTIST,

WILL be glad to forward a Pamphlet, gratis and post free, which explains the most unique system of the adaptation of artificial and extraction of natural teeth without pain, from his only London address—
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Opposite the British Museum.

NOTE.—Improved PRIZE MEDAL TEETH (London and Paris) are adapted in the most difficult and delicate cases, on a perfectly painless system of self-adhesion, extraction of loose teeth or stumps being unnecessary; and, by recent scientific discoveries and improvements in mechanical dentistry, detection is rendered utterly impossible, both by the close adjustment of artificial teeth to the gums and their life-like appearance. By this patented invention complete mastication, extreme lightness, combined with strength and durability, are insured, useless bulk being obviated; articulation is rendered clear and distinct. In the administration of nitrous oxide gas, Mr. G. H. Jones has introduced an entirely new process.

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My Dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which renders my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.
To G. H. Jones, Esq.

CROSSE & BLACKWELL,
Purveyors to the Queen, SOHO-SQUARE,
LONDON, guarantee the purity of all articles of their manufacture.

PURE PICKLES in MALT VINEGAR.

CAPT. WHITE'S ORIENTAL PICKLES,
an exquisite compound of sweets and sours.

PURE MALT VINEGAR of uniform
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| 22,594 Policies in force for | 4,014,886 |
| Annual Premium Income thereon | 124,810 |
| Death Claims Matured Policies and Bonuses | 41,869 |
| From commencement paid for Claims | 389,411 |
| Laid by in the Twenty-second year | 60,255 |
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| LIABILITIES. | |
|--|----------------|
| To present value of sums assured and annuities | £1,092,061 0 0 |
| Reserve | 199,175 13 0 |
| | 1,291,236 13 0 |
| ASSETS. | |
| By present value of annual premiums | £1,128,553 0 0 |
| By assurance fund | 162,683 13 0 |
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| To 31st December, 1872 | £4,293 14 8 |
| " 31st December, 1873 | 27,324 4 8 |
| " 31st December, 1874 | 57,820 5 0 |
| " 31st December, 1875 | 85,224 9 5 |
| " 31st December, 1876 | 108,886 8 11 |

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 tion, nutrition, and blood purification; also in
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 ing the larynx—I am, Sir, yours faithfully,
 GARTH WILKINSON, M.D., M.R.C.S.E.

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 sertion in your pamphlets. Some of the in-
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 man can possibly be since wearing your Mag-
 netic Belts; and those strangers who have
 called here, and seen my present robust condi-
 tion, say they can scarcely believe or realize
 the fact that I could have been in the utterly
 prostrate condition I was when I first ordered
 the Belts from you. But I assure them all that
 there is not the slightest exaggeration in the
 statement I sent to you now nearly a year and
 a half ago. My sister-in-law, Mrs. Wade, of
 Dawlish, to whom I strongly recommended the
 Belts for chronic rheumatism, writes word that
 since she has worn them she has been much
 benefited. Mr. Serjeant Cox also tells me that
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 been very much better. You will be glad to
 hear that, though in the fullest work from
 morning to night, I have never had the
 slightest return of any of the distressing
 symptoms of weight and pain in the brain,
 not even the slightest approach to an attack of
 giddiness, since my letter of testimonial was
 written to you, and, in fact, I am now as
 strong and well as a man can possibly be. I
 still always wear the body spine Bands by
 day, and they are so comfort-able and pleasant
 to wear that I think I shall continue to do so
 for the rest of my life, if you advise.—I am,
 dear Sir, yours faithfully,
 CHARLES J. PLUMPTRE.

To F. W. Darlow, Esq.

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 FULLERTON.
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 say I should not like to be without one now.
 I have had no lumbago or rheumatism since I
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